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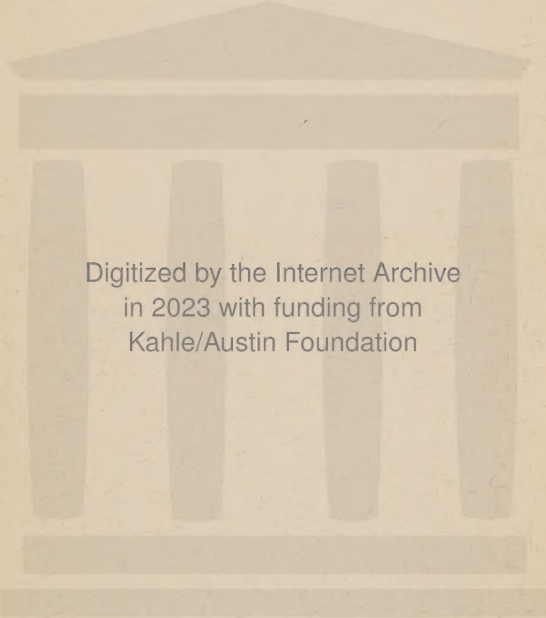
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CAMBRIDGE GREEK TESTAMENT
FOR SCHOOLS AND COLLEGES

GENERAL EDITOR: R. ST JOHN PARRY, D.D.,
FELLOW OF TRINITY COLLEGE

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS

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THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS

Edited by

R. ST JOHN PARRY, D.D.

Vice-Master of Trinity College, Cambridge

WITH INTRODUCTION AND NOTES

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PREFACE

IN commenting on this Epistle, with its wide range of topics and the peculiar difficulties attendant upon its markedly occasional character, I have found myself led to a length of treatment, which requires apology. I hope that the relegation to an appendix of much special matter, and the consecutive treatment in the Introduction of the main topics and general character of the Epistle, will make the commentary more easy to use than its bulk will at first promise. Those who have attempted the task of treating with any approach to thoroughness such a wide variety of subjects will, I think, be the first to excuse the imperfections of the treatment.

It will be understood that the difficulties of the task have been increased by the nature of the times through which we are passing. It is the more incumbent on me to acknowledge my large debt to three German commentators, Heinrici, Lietzmann and Johannes Weiss, whose names occur frequently in the following pages. S. Paul offers in this Epistle, as a solution of the divisions and perplexities of the Corinthian Church, the profound and penetrating apprehension of the true union of men in the all-sufficing all-embracing life of

the Risen Lord. If we have any hope of the restoration, in GOD'S good time, of the community of learning and the fellowship of faith, it is because we believe in the inexhaustible power of the life that is from above.

Many other obligations will be apparent from the notes: but I cannot deny myself the pleasure of recording my special indebtedness to Dr Frederic Wallis, of Gonville and Caius College, sometime Bishop of Wellington in New Zealand, who has most kindly read the proofs and spent ungrudging pains on criticism and suggestion. The book would be far more imperfect than it is, had it not been for his generous assistance.

THE FESTIVAL OF THE CONVERSION
OF S. PAUL, 1916.

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INTRODUCTION

1. CORINTH.

Corinth, in the time of St Paul, was a Roman colony, founded about 46 B.C. by Julius Caesar, the residence of the proconsul of the senatorial province of Achaia, a great emporium of trade between the East and Rome, with a mixed seafaring and mercantile population of Italians, Greeks, Jews and other Orientals, and with the usual characteristics of a great commercial city, set by its harbours, Lechaëum and Cenchreae, on two seas (*bimaris Corinthus*). It inherited the fame of the old Corinth, destroyed by Mummius in 146 B.C., and was proud of its inheritance: but it had, in reality, little in common with the ancient Greek town; and among the contemporary cities of Hellas, it was the least Greek. Its Italian character was indicated by the fact that it was the first city of Hellas to admit the brutalising institution of the gladiatorial games: the luxury, dissipation and public immorality were alien to the comparative refinement and simplicity which characterised the Greek towns of the time: and it offered freer hospitality than others to the strange religions of the East. Its predominant characteristics were those of a great mercantile and seafaring population, barely affected by traditional culture, by the self-respect of a homogeneous community, or by the common reverence for a national or municipal religion. It was a cosmopolitan city, without the responsibilities of empire or nationality. Its gods were the gods of sensual pleasure and self-indulgence: and in its social condition it was proverbial for the open practice of sexual vice and the existence side by side of the worst extremes of poverty and riches. That there was any interest in the specifically Greek pursuits of philosophy and rhetoric at this time, there is little direct evidence, beyond what is suggested by the first Epistle. But the tomb of Diogenes the

Cynic was to be found there: and we hear of the presence there of Demetrius the Cynic and friend of Seneca, evidence that in Corinth as elsewhere the wandering Cynic preachers found an audience. At a later date we are told that letters and learned men flourished there (Aristides, *Or.* III. 24, 10, c. 180 A.D., Weiss). And indeed we may assume that where Greeks were gathered together, rhetoric and the philosophy of the day would find their devotees. But we may safely conclude that their main effects were the barren logomachies or declamations of the schools, or the fanatical individualism of the Cynics.

One common interest roused the enthusiasm of the populace and attracted visitors from all parts of the empire. Soon after the refounding of the city, Corinth resumed the presidency of the Isthmian games. There, as at the other great games-centres of Greece, the athlete reached the zenith of his fame: and the worship of physical skill and prowess filled the void left in men's minds by the decay of all political ambitions and national hopes (Mommsen, *Prov. E. T.* I. pp. 287 f.).

'The ideal of the Corinthian was the reckless development of the individual. The merchant who made his gain by all and every means, the man of pleasure surrendering himself to every lust, the athlete steeled to every bodily exercise and proud in his physical strength, are the true Corinthian types: in a word the man who recognised no superior and no law but his own desires' (Von Dobschütz, *Die urchr. Gemeinde*, p. 18).

There was, indeed, in the welter of debased humanity, one community which preserved a strong moral consciousness, a pure religion and an indelible national spirit. The Jews, in Corinth, as in so many other great cities of the empire, had great privileges and influence enough to make their privileges respected. They were apparently numerous: their position among alien crowds made them cling with the greater tenacity to their peculiar social institutions and religious beliefs and practices, even when, as was probably the case in the Dispersion, they took some colour from the surrounding atmosphere of thought. But for the most part such influence was superficial. They remained a nation apart, with their own internal discipline and a considerable degree of self-government. On the other hand, they attracted the attention and even the adherence of many

among their neighbours, who were looking for a more sober way of life and a loftier religion than they could find elsewhere. The 'worshippers,' as they were called (*οἱ σεβόμενοι*), because they attended the worship of the Synagogue without entering into the Jewish community itself, formed in the communities of the Dispersion, a fringe of Gentile adherents sought after by the Jews themselves, not only from religious motives but on social and even political grounds. The importance of this class, in the spread of the Gospel, can hardly be overestimated. They formed the bridge by which S. Paul crossed the gulf between the Jewish and the Gentile worlds. They were the occasion at once of his greatest conquests and of the bitterest envy and hostility directed against him by the Jews, who felt that he was reaping the harvest of their own endeavours. They account for the rapid spread of the Gospel among the Gentiles in the cities of Asia Minor and Greece, as well as in Rome, and explain the phenomenon of his letters, addressed in so many instances to what appear to be almost wholly Gentile readers.

But this brings us to the consideration of S. Paul's work in Corinth and the character of the Church which he there established.

2. S. PAUL AND CORINTH.

S. Paul's first visit to Corinth¹ was the climax of his second missionary journey, in which he planted the Gospel in Europe. He came alone. He had been driven from the cities of Macedonia by the violence of the Jews, and had left Athens amid the jeers of that University town, though not without fruit. If, first, we follow the story given in Acts (c. xviii.), we find him repeating here the plan, which he had already adopted and which indeed the necessities of the case prescribed at his entry into a new city. He began by speaking in the synagogue to the mixed congregation of Jews and Greeks, and trying to convince his hearers (*v.* 4, *ἐπειθεν*) that the Messiah had come in the person of Jesus (*v.* 5). He had already found a lodging with members of his own trade, Aquila and Priscilla, Jews lately arrived from Rome, whence they had been expelled by the edict of Claudius.

¹ For dates see the Table, pp. lxxvi f.

Whilst he was thus closely engaged with the exposition of the Gospel, he was joined by Silas and Timothy, coming back from their several missions to Macedonia, no doubt with pressing requests that S. Paul would return thither (cf. 1 Thess. iii. 1 f.). With this request he was prevented from complying by the pressure of work at Corinth, as well as adverse influences in Macedonia. Apparently not long after their arrival the work in the synagogue was finally stopped by the opposition of the Jews. Forced to turn his back upon them, he transferred his centre of teaching to the neighbouring house of Titius Justus, a Greek who had been accustomed to worship in the synagogue and had there heard and accepted his teaching. The fact that his house afforded room for the meetings S. Paul now held there shows him to have been a man of substance. The time spent in the synagogue had not been altogether fruitless. Many others of the 'worshippers' had been convinced as well as his new host. But we are told of only one Jewish convert, or rather of one family. 'Crispus the ruler of the synagogue believed the Lord, with his whole house.' And the meagreness of the result of his strenuous efforts, particularly among those whom he never ceased to regard as his own people, left S. Paul with a sense of depression and failure. He might well feel that all that he could do had been done; he was clear: and yet the disappointment would be as bitter and the outlook none the less gloomy. At this critical stage his confidence is renewed and his exertions stimulated. In a vision the Lord Himself, 'whose he was and whom he served,' bids him lay aside his gloomy apprehensions, and continue to 'preach the word in season and out of season' strong in the protection of his Master and in the assurance that He had 'much people in this city.' All thoughts of leaving were given up: he settled down to his work among the Greeks and continued preaching and teaching in Corinth for the next eighteen months.

Such is S. Luke's account of the beginnings of the Gospel in Corinth. It is important to notice that he deals only with the earliest beginnings. As in other cases, his main interest is to show how the Gospel passed from the Jewish to the Gentile world. Once the transition is effected, he summarises all that went to the building up of a church amidst the new environment in

the fewest possible words. The only other incident he records is that remarkable one in which S. Paul was brought into relation with the Roman authorities, and acquitted by the proconsul of any crime against the Roman State. He then leaves the case of Corinth with a brief statement which shows us that Aquila and Priscilla have become Christians, and that a group of 'brethren,' an organised church, exists in Corinth. We are left to conclude that that church is quite predominantly Gentile, however important the services which it may have received from the few Jews who have thrown in their lot with the Gentiles.

This exposition of Acts xviii. 1 ff. depends on a careful rendering of tenses. In *v.* 4 the imperfect *διελέγετο* describes a period of teaching in the synagogue: *ἐπειθεν* describes S. Paul's aim in these discourses, and says nothing of success. In *v.* 5 the contrast between the arrival of Silas and Timothy (*κατῆλθον*) and S. Paul's continued occupation with his exposition (*συνείχετο*) hints at the possibility that he might have been led by their arrival to break off his work at Corinth and return to Macedonia. With that hint, S. Luke returns to the description of the course of events in the synagogue: he summarises the substance of S. Paul's teaching, describes the steady and increasingly violent opposition of the Jews (*ἀντιτασσομένων, βλασφημούντων*) till the climax is reached in the definite act in which S. Paul abandons the synagogue and transfers his teaching centre to the house of Titius Justus (*ἐκτιναξάμενος, εἶπεν, μεταβάς, ἦλθεν*). In *v.* 8 he sums up the results of the synagogue period: one Jew and his family had been converted (*ἐπίστευσεν*) and many of the Corinthians, probably of the class of 'worshippers,' were converted from time to time during this period (*ἐπίστευον*). Then he suggests by the story of the vision that S. Paul was depressed (*μὴ φοβοῦ*, 'lay aside thy fears') but recovered confidence to persevere in his preaching, this time to the Gentiles as such. The new period is marked by *ἐκάθισεν*; he settled down to his work; and the length of its continuance is described.

It is at this point, as it appears, that the references, which the Epistles give us, to the founding of the church at Corinth, take up the story. There is little reference in them to Jewish Christians among the first converts. The one certain reference is to Crispus (1 Cor. i. 14), if he may be identified with the ruler of the synagogue mentioned in Acts xviii. 8. On the other hand in 1 Thess. ii. 15; 2 Thess. iii. 1, 2, we have a clear indication, probably contemporary, of the vehement opposition of the Jews, and in 1 Thess. iii. 6, 7 a contemporary account and in 1 Cor. ii. 1 ff. a vivid reminiscence of that depression and anxiety which is

shown in Acts xviii. 9 to have been relieved by the vision of the Lord. For S. Paul the effective beginning of his work at Corinth dates from his retirement to the house of Titius Justus: and 'the fear and trembling,' with which, as he looks back, he remembers coming to them, was not caused by the ill-success of his work at Athens, but by the failure of his work in the synagogue at Corinth. Moreover we may also find the contrast with the simplicity of his preaching when he came to them, his insistence on the Cross of Christ as his whole message, not in any philosophical turn which he is conjectured to have adopted in Athens, but in the elaborate controversy of scripture interpretation and deduction which he had used in the synagogue in vain: such methods did not remove the scandal of the Cross: and in the house of Titius he adopted simpler methods. The presence there of many of 'the worshippers,' who followed him, made it natural indeed to appeal to the ancient Scriptures still (cf. 1 Cor. x. 1, xv. 3), but the staple of his argument was the deeper and wider theme of the love of God revealed on the Cross, and His power revealed in the resurrection of the Lord.

It is probable that among these 'worshippers' we should place Stephanas and his household, the firstfruits of Achaia, that is, of the new predominantly Gentile church, and perhaps others of the little band of names, which we find scattered throughout the Epistles, Fortunatus and Achaicus, Gaius (1 Cor. i. 14; Rom. xvi. 23), Erastus, Quartus, Tertius (Rom. *ib.*), and Chloe (1 Cor. i. 11). Phoebe (Rom. xvi. 1) would mark the extension of the preaching to Cenchreae, the sea-port. But of course some of these may have been the fruit of the new period of activity. Then it was that the growth of the church became rapid. The great majority of the new converts were naturally Gentiles (1 Cor. vi. 11, x. 14, xii. 2), and they for the most part of the poorer and less educated classes (1 Cor. i. 26, vi. 9-11).

He had for his coadjutors in this work Silvanus and Timothy (2 Cor. i. 19) though probably their labours were intermittent, owing to journeys to Macedonia. Sosthenes, who is associated with him in the address of the first Epistle, cannot safely be identified with the ruler of the synagogue of the same name mentioned in Acts xviii. 17. Titus would appear not to have

had dealings with the Corinthians till a later period; he is mentioned only in the second Epistle. And later too came Apollos (Acts xviii. 27), and probably other travelling preachers of varying gifts and not always concordant motives. But to no one of them, nor to all, did the Corinthian Christians owe a debt comparable to that which they owed to S. Paul. He was the planter, founder, father, and peculiar apostle of the church.

The subsequent history of the Corinthian community and of S. Paul's relations with it receives little attention in the Acts. We are told that Apollos¹ passed from Ephesus to Corinth and preached there: and that S. Paul himself² passed three months there in the winter following his departure from Ephesus and preceding his last recorded visit to Jerusalem. For further information we must look to the Epistles. From the 'first Epistle to the Corinthians' we learn that he wrote from Ephesus, before a certain Pentecost (xvi. 8), a reply to a letter received from Corinth (vii. 1), which apparently in its turn was occasioned by a letter of S. Paul's to Corinth (v. 9). He had also received an oral account of affairs at Corinth from 'Chloe's people' (i. 11), and no doubt also from Stephanas, Fortunatus and Achaicus (xvi. 17), who may have been the bearers of the letter from Corinth. There is no reference in this Epistle to any other visit to Corinth than the original visit: though it is of course possible that there may have been a second visit, made from Ephesus, before this Epistle was written. Leaving that question for the moment, we note that the general relation of S. Paul to the Corinthians as a body indicates the maintenance of the original relation, even if there were signs of dissatisfied or even antagonist elements. The church consults its founder on numerous points of difficulty; and he replies with an authority unstrained and confident and an affection which reveals no sense of injury or want of reciprocation. Only in the first four chapters is there any hint of a rift in the mutual confidence: and the manner in which the difficulty of the parties is treated suggests that it was a question of certain personal exaggerations and ambitions, which had not so far produced any widespread effect in the church in the

¹ Acts xviii. 24 f.² Acts xx. 2.

directions either of dispute of the authority of S. Paul or of antagonism to his person and teaching.

The 'second Epistle' presents a remarkable contrast. From it we gather that there has been a crisis in the relations between S. Paul and the church which threatened at one time to develope into a final breach. There has been a second visit, and of a very painful kind. The danger is past and a large portion of the letter is occupied by the statement of the reconciliation and of S. Paul's thankfulness. The feelings expressed, whether of apprehension and indignation in cc. x.-xiii., or of renewed affection and confidence in cc. i.-ix., are of the intensest degree. No other epistle manifests such a sustained strain of strong personal feeling. It is inconceivable, psychologically, that the events which occasioned this contrast could have taken place before the first Epistle was written: and the problems to which they give rise belong for the most part to the commentary on the second Epistle.

The Epistle to the Romans was written from Corinth during those winter months which S. Paul, in achievement of his hope, passed there. 'Gaius the host of me and the whole church, Erastus the steward of the city, and Quartus the brother' are joined in the greetings to the church at Rome (Rom. xvi. 23). S. Paul's work in those parts was finished (Rom. xvi. 23): we may probably gather from the calm and confident tone of that epistle, that all the brotherly affection and restoration of mutual confidence which he had hoped from that visit were abundantly granted.

Once again after a long interval he visited the city of so many joys and pains. 'Erastus stayed on in Corinth' (2 Tim. iv. 20) tells us that on that last journey of Paul the prisoner to his martyrdom in Rome, the way led through Corinth. We may allow the imagination to rest for a moment on that last meeting between the apostle and the disciples, who owed it to him that they were disciples of the one Lord, between the founder and the church which he had guided and sustained through so many storms and perils, the father whose unwearying love and faithful discipline had kept his children through all the dangers of youth and manhood, now Paul the prisoner, the aged, passing to his last reward.

3. PLACE AND DATE.

The place of writing is fixed by xvi. 8. S. Paul is at Ephesus, and purposes to stay on there till Pentecost. In the Acts we are told of a sojourn at Ephesus extending over two years (xix. 10) or 'a space of three years' (xx. 31), followed by a journey to Macedonia and a three months' stay in the winter in Achaia immediately preceding the last journey to Jerusalem. The letter then was written from Ephesus: the reference to Ephesus by name in xv. 32 should not be regarded as inconsistent with this conclusion.

The date, then, must fall before the Pentecost of the year in which S. Paul left Ephesus. But how long before? There is little in the letter itself to give us greater precision. The form of phrase implies that it was not more than a year before: but at any time within the preceding year the phrase would be natural. 'A door great and effectual' has been 'opened,' and Pentecost is no doubt named as allowing a sufficient interval for taking full advantage of that opening. It is improbable therefore that the preceding Passover gives the time of writing: the allusion to the Passover in v. 8 is completely explained by the context, and does not suggest any chronological conclusion. The importance of the precise date becomes serious only in connexion with the train of events implied in the second Epistle. We are forced by that Epistle to allow time for developments at Corinth after the receipt of this first Epistle, for news of these developments reaching Ephesus, for a visit to Corinth, painful and brief, and the return to Ephesus, for a painful letter despatched to Corinth, and the report of its effect brought to S. Paul in Macedonia. Although it would be possible to compress these events within the period between the Passover and the autumn, say November, of that year, a longer interval would be more natural: and we may place the Epistle in the later autumn or early winter of the last year of the stay at Ephesus. In that case, about two years and six or nine months had elapsed since S. Paul was last at Corinth.

During that time we may be sure that communications between the Apostle and the young Christian church had been frequent (cf. 2 Thess. ii. 2). But of these we hear only of one

letter on each side. In v. 10 S. Paul refers to a letter which he had written to Corinth, and in vii. 1 to a letter he had received from Corinth. Of the letter referred to in v. 10 we have no remains, unless, as some think, portions of it are embedded in one or other of our letters. Of the letter from Corinth we can at least state some of the subjects, as the greater part of our first Epistle deals with questions raised by the Corinthians in that letter, perhaps indeed the whole of cc. vii.-xv. incl., and even much of c. xvi.

4. THE CHRISTIAN COMMUNITY.

It seems clear from the whole tone, as well as from incidental allusions in the letter, that the church in Corinth was mainly composed of converted Gentiles. There is little if anything to suggest that it included any considerable element of converted Jews. There is apparently no question of the obligation of the law: the discussion of things lawful and unlawful is conducted on quite independent lines. The reference to 'our fathers' (x. 1) implies indeed the continuity of development from the church of the old Dispensation to the church of the new: but that is consistent with a predominantly Gentile character in the community addressed (see note), and is a constant element in S. Paul's thought. The free use of the Old Testament shows that those scriptures remained for the new church a treasury of religious example and instruction.

As in other cases, the maintenance of this heritage would be facilitated by the apparently large nucleus of *σεβόμενοι*, 'worshippers,' whom S. Paul carried with him from the synagogue. The community consisted of all classes. While the lower and uneducated class of artisans and shopkeepers seems to have predominated, we must not overlook the indication that many, though relatively few, of the educated and wealthy classes were included. The character of the party dissensions points to this: the partisans have to be reminded that they do not form a large proportion of the community; but that implies that they were actually fairly numerous. The wealthy were in sufficient numbers to form their own sets and cliques, and the wise to give currency to the views and principles which led 'the strong'

to maintain social relations with their heathen friends and acquaintances. Among the individuals named we find a ruler of the synagogue, a treasurer of the city, a wealthy man who could keep open hospitality for the 'whole church,' and, apparently, business people such as Stephanas and Chloe, with their households of slaves. The proportion of Latin names seems to indicate that many of the descendants of the Roman colonists were among the converts; but no doubt the majority were Greeks: while the mixed population of the busy seaport may be supposed to have provided the church with some representatives of the many races which congregated there.

It was to a church composed of such elements, and after a period of about four years from its foundation, that the first Epistle was addressed. The first impression, that it suggests, is of a society given up to unseemly wrangles and bitter divisions, cropping up even in its most sacred assemblies: still implicated in the loose living of the heathen surroundings from which it was scarcely struggling to be free, dangerously unsettled in its moral judgments, and easily misled or gravely uninstructed in the elements of the Christian faith. It is clear that there was an absence or at least a weakness of self-government: no central authority kept in check the warring elements or decided the grave questions which troubled the young church. While there were abundant marks of Christian enthusiasm, the application of Christian principle to daily life was undecided and wayward. The profound problem of giving moral expression to their religious convictions baffled those who were attempting it, and found some, perhaps many, who saw no need even for the attempt. Men were more interested in the superficial emotions and the speculative discussions, which the new faith occasioned, than in the purifying of the personal and social life which their allegiance to the new Lord demanded. On every hand the rags of their heathen practices and thoughts hampered them; they were bound hand and foot with the gravecloths of their dead selves.

It rings strangely when we find S. Paul addressing such a society as this, as 'the church of God, sanctified in Christ Jesus, called to be saints': when he thanks God for their proficiency in utterance and knowledge, for their lacking no

spiritual gift. And the strangeness is even emphasised by the general tone of the letter. Throughout he meets their need by appeal to the highest standards and deepest conception of their union with God in Christ. He does not hesitate to appeal to their advanced knowledge of what the true Christian state is. They are a shrine of God, an abode of the Holy Spirit: they have been washed, sanctified, justified: their bodies are shrines of the Holy Spirit dwelling in them. In their assemblies they knew themselves to be partners in Christ: much was uttered which could be recognised as the true outpouring of the Spirit: and there were many signs of the eager desire to help and to care for those that needed help and care. In a word, it was a strangely mixed society. But if we are to estimate its condition fairly, we must recognize that S. Paul felt it worth while to address to them the loftiest appeals and the most profound teaching. For all their waywardness, self-conceit, and self-deception, yet he saw in them the seed of great spiritual growth: and here and there at least, in individuals and in families, that growth was more than mere promise. The very fact that these questions of morality and faith were raised by them for his advice shows a strong determination in the church itself to wrestle with its temptations. We are looking in fact upon a phenomenon of the deepest interest, the gradual growth of a new spiritual life, a new moral order, a new social organism in the midst of the most adverse circumstances and out of most unpromising material. Over the troubled waters of that great and worldly city we are shown the Spirit moving, and the new heaven and the new earth being gradually created. 'If a man is in Christ, there is a new creation: the old things pass, lo! a fresh state is come to pass: but all this is from God.'

5. THE FIRST EPISTLE.

At the time when the first Epistle was written, not more than four years had elapsed since the first preaching of the Gospel in Corinth. There had, as we have seen, been correspondence between S. Paul and his friends already. A letter from S. Paul had already dealt, in some degree, with a prevailing danger. A letter from Corinth is the immediate occasion of this reply.

But besides this letter S. Paul had other channels of communication, and had received through them information which made him wish to speak his mind.

It may be well to set out the main topics which were thus raised.

S. Paul first deals with the reports he has received from travellers from Corinth, referring to the following subjects:

(1) The existence of cliques in the church, cc. i.-iv.

(2) A grave case of discipline, or, rather, of the absence of discipline, c. v. 1-13.

(3) The existence of a litigious temper among the members of the church, c. vi. 1-11.

(4) Christian freedom and the religion of the body, c. vi. 12-20.

The whole of the rest of the Epistle, with the exception of c. xvi., would seem to be occupied with questions raised by the Corinthians in their letter. These are:

(5) The Christian theory and practice of marriage, c. vii.

(6) The Christian duty in relation to meats offered to idols and the social questions involved, cc. viii.-xi. 1.

(7) The regulation of Christian assemblies, c. xi. 1, 2, as regards:

(a) the place of women in the assemblies, c. xi. 3-16;

(b) the order of the common feast, c. xi. 17-34;

(c) the nature and exercise of spiritual gifts, cc. xii., xiii.,
xiv.

(8) The doctrine of the Resurrection, c. xv.

It is well to note the variety of these subjects. Internal politics, the grave moral questions raised in connexion with marriage and the discipline of the body, the social relations of Christians with their heathen neighbours, church discipline and order, the fundamental question of the nature and operation of the Spirit in the individual and in the church, and finally the great doctrinal question of the resurrection with its tremendous practical implications are all raised and dealt with. The bare enumeration gives a vivid impression of the keenness of the life in the young society. There can be no doubt that they took

their new religion seriously. If it is the part of faith to ask questions and to raise doubts, there was no lack of faith among them. If some were over confident and quick with theories and answers, many hesitated and feared the ready solution. Here was fruitful soil for the skilled husbandman. And as a skilled husbandman S. Paul encourages growth, even where he prunes. Perhaps in none of his epistles have we more conclusive instances of the keen insight and firm hand, with which he cuts to the nerve of the difficulties propounded, and meets the detailed problems with fundamental solutions.

The difficulties to be met were partly due to the strangeness of the claim that the whole life of body as well as spirit, of daily business as well as what are commonly felt to be more definitely religious practices, must be brought under the rule of Christ, that all life must be spiritualised, and all religion moralised. But they were also partly due to the complexity of social conditions. It was impossible to give a rule for every case, even if it had been desirable. S. Paul lays down great principles. He distinguishes between them and certain advice which he gives in particular cases, leaving much freedom to the individual conscience. He is indeed expounding not a code of laws but a new life: and in laying down the lines of growth much must be left to the experience of the life itself. It is high testimony to the general soundness of the community that S. Paul can and does so often appeal to their sense of what is right and truly Christian.

6. THE PARTIES OR CLIQUES.

The first subject which S. Paul tackles in this letter is the subject of the Parties. We notice that apparently no reference had been made to them in the letter he had received from Corinth: though it is quite possible that some of the questions raised in that letter had been subjects of disagreement and dispute between the parties. He has heard of them by report from Chloe's people. And the indication of that report was that there were 'controversies' (*ἐριδες*) among the Corinthians and that these controversies were conducted by groups of persons or the teachers of such groups, which professed to attach

themselves to great persons in the church. Before attempting to examine the significance of the party names, we must first be clear as to the extent of the division implied, and secondly, consider what light S. Paul's argument in i. 10-iv. *fin.* throws on their characteristics.

In the first place, then, it is clear that there was so far no outward breach of communion in the church. 'Disputes, controversies' (*ἐριδεις*) is the word chosen to describe these dissensions: and the stronger word 'divisions' (*σχίσματα*) is used (i. 10) to describe a state, of which they are still only in danger. Nor do the later chapters of the Epistle show any sign of outward division. The free and the scrupulous, the strong and the weak, are still regarded as of one community: and even the serious defects of their common worship do not go further than most regrettable and blameworthy distinctions between rich and poor. They still unite for common worship. It is the prevalence of the controversial temper, and the attempt to gain sanction for it by what will be seen to be the unwarranted use of great names, which are the subjects of S. Paul's criticism.

Secondly we ask, how does S. Paul deal with the matter, and what conclusions can we draw from his way of dealing with it as to the character and extent of the controversies?

The subject appears to be dealt with in i. 13-iv. *fin.*: at least these chapters hang together and seem to spring directly from the mention of the parties.

A. To begin with (i. 13-17), he meets their assumption of certain great names for their leaders by the direct appeal to the sole and exclusive dedication to Christ. It was Christ who was crucified for them and into Christ's name were they baptised. He does this in the boldest way by asking if they put his own name in the place of Christ's. We cannot conclude from this that the names were chosen on the ground that these were the baptisers of the several groups. The question as to the Crucifixion shows that this deduction would carry us too far. Nor would it suit those who took the name of Cephas, except on the improbable assumption (see below) that he had preached as a missionary in Corinth: and on S. Paul's showing it would make the Pauline party insignificantly small. The point is simply to put in the sharpest contrast their partisan cries and their true

allegiance. But it throws some light on our question by showing that S. Paul was confident that they would at once recognise the force of the argument ; that he had not gathered from 'Chloe's people' that the differences of opinion touched their fundamental Christian status.

B. In i. 17-iii. 4 we have a declaration of the central subject of the wisdom of God, and an exposition of a contrast between the method of the world in acquiring wisdom, and the Christian method. The method of the world proceeds by 'wisdom of word,' 'superiority of word and wisdom,' 'persuasive words of wisdom' ; that is to say, by clever argument, rhetorical exposition, and logical completeness of exposition, all the weapons of the controversialist trained in the schools. That this cannot be the true Christian method he shows first by reminding them how that central subject of God's wisdom, Christ crucified, acknowledged by themselves, entirely failed to commend itself to the wisdom of the world : it did not satisfy those ideas of wisdom, nor could it be understood by those methods. So it was not predominantly, still less exclusively, the wise and successful men of the world who were converted. Nor had S. Paul in his successful preaching of the Gospel to them used these methods (ii. 1-5). Nor, in fine, could the appeal reach any but those who were prepared for it by the Spirit of Him whose wisdom it was, who used the spiritual powers and faculties given to them, not by human education but by the teaching of the Spirit, to enable them to apprehend and receive. This Spirit was God's gift, and is in fact His Spirit and Christ's mind.

The contrast presented here, to meet the trouble, is not the contrast between the subject matter of God's wisdom and the subject matter of the world's wisdom : that is regarded as obvious and accepted : but the contrast, deduced from this, between the faculties and methods required for apprehending God's wisdom, and the faculties and methods used by the world.

We conclude that the controversies had led to the predominant use of rhetorical argument for the sake of victory, and other such methods, and a consequently exaggerated estimate of rhetorical and logical capacity in their leaders. The section ends with the reminder that those who put their faith in such methods are still men of the world, men of flesh, not yet men of spirit.

C. This leads to a consideration of the true place of apostles and teachers, and their relations to the taught (iii. 3-23). For the sake of directness and simplicity he takes himself and Apollos as instances. He brings out the facts that both are simply ministers and instruments of God's service, engaged in His work and working in His power only: engaged on the same work though at different stages: all personal claims and all rivalry are excluded: the reward comes from God alone according to the work. These thoughts are amplified (10-16) but with a hint of a wider reference to other teachers, and to the risks of bad working, culminating (16, 17) in a passage of the sternest warning against the destruction of God's shrine, the church. It must be noticed that in both these last passages the reference becomes anonymous (*v.* 10 ἄλλος, 12 τῆς, 17 τῆς).

The section is concluded by a return to the definite subject of wisdom, in the form of a stern warning against the assumption of wisdom, a repeated and sharp contrast between the wisdom of the world and the wisdom of God, in which again the thought of method is dominant; and an impassioned appeal to give up these personal rivalries and partisanships, in view of their all-embracing inheritance, and their own belonging to Christ, as Christ belongs to God (18-23).

This passage shows us that personal rivalries had a large part in their controversies, and as clearly that the rivalries were not between the persons whose names were used. We note too the hints touching a person or persons who are not named; and the growing severity of the tone as these anonymous references are developed. It is clear that there were at Corinth local teachers who in S. Paul's view were largely responsible for these controversies.

D. iv. 1 f. We are brought back to the true estimate of the position of the apostles. Again it is emphasised that as stewards of God's mysteries and servants of Christ, they are responsible for the faithful execution of their trust. But the special point here is that they are responsible to God, not to man: S. Paul recognises no man's right to question him as to his execution of his task: he recognises no court but the Court of Christ at the last day. He then declares that he has named himself and Apollos, not as needing such reminders, but as examples for

teachers. There are persons who need these reminders; who are proud of their own distinction and achievement, and hold themselves to have attained to the heights. The thought of these persons leads him to a most impassioned exhibition of the paradoxical tragedy of the apostles' lives, as viewed from the point of view of the world, which some of these seem to share.

Here again we have a sudden outbreak of the deepest feeling, as of a man wounded to the heart. It is combined with unmistakeable reference to a person or persons not named: and it follows upon a definite repudiation of the right of any man to enquire into his conduct. It would seem, then, that among the partisan leaders at Corinth there were some who had definitely set themselves in antagonism to S. Paul (and perhaps also to Apollos), and challenged his position in the church of Corinth. This challenge touched not only his sense of right, but his deepest feelings of affection for his converts and interest in the church, and arouses the strongest emotions.

E. The section concludes with two brief paragraphs (iv. 14-17, 18-21). In the first, as if alarmed by his own vehemence, he deprecates the idea that he is chiding the Corinthians: he is warning them as a father should: he is their only father, however many tutors they may have: and he hopes that the children will follow in the father's steps. To help them he has sent Timothy to remind them of his ways in Christ. But once more his thoughts turn to 'certain people of importance': once more his tone changes. They gave themselves airs, as though he was not to return to Corinth; but they would be disappointed. He would certainly come soon and face them, and test their power, not their speech. Should he be forced to exert his authority to chastise; or would it be possible to come in love and gentleness?

The contrast between these two paragraphs is very striking. The first addressed to the whole church marks his unfailing affection, and breathes the spirit of loving correction and pleading which characterises the main part of the letter. But even here there is a reference to 'tutors innumerable' in definite contrast with the one father. In the second paragraph, the tone becomes stern in the highest degree: again 'certain persons' are referred to but not named: they were fancying themselves of supreme

authority and importance: they did not think that S. Paul would care or even dare to return to Corinth. Then he warns that he will hesitate at no measures of discipline that may be required. But he hopes no such may be necessary. These verses clench the conclusion suggested by previous passages that there were local leaders and teachers, here indicated by the term *παιδαγωγοί*, some of whom held themselves to be at least as good as S. Paul and seemed to be prepared to defy his authority.

Taking then this section of the Epistle as a whole, we see that a strong controversial spirit was active among the Corinthians, which showed itself through the contentions of three or four groups under prominent leaders. This state of things gave rise first to a prevalence of the ordinary controversial methods of the world in debating matters of knowledge and wisdom: secondly, to a high estimate of certain prominent persons, and in these to an exaggerated sense of their own importance, a false conception of their relation to their work and office, and, at least in some of them, a strong determination to question and criticise S. Paul's method, work, and status, and even to defy his authority. There is nothing to show that the use of these methods characterised one party rather than another, or that the local leaders, at whom S. Paul is hinting, were those of one party rather than another.

We may note in passing S. Paul's careful reserve in dealing with these persons. He wishes to do nothing to mark out individuals or to harden party lines. It is possible that this reserve, interpreted as a proof of weakness, may actually have emboldened them to take more definite measures against him, such as led to the situation of the painful visit and the severe letter (see 2 Cor. *Introd.*).

It is quite clear that Apollos was not one of these, nor even implicated in their proceedings. The way in which S. Paul names him and associates him with himself throughout this section is decisive: and the reference in c. xvi. confirms this conclusion. Nor is there the slightest reason to suppose that S. Peter had anything to do with the matter.

We cannot from this section tell what were the subjects of dispute. All we learn is that there were disputes, and that

they were argued in a way wholly inappropriate to discovering the truths of Christian revelation, whether of thought or conduct. It is possible that the information derived from 'Chloe's people' had been vague on these points. It is possible that S. Paul did not wish to go into the subjects of dispute when the manner of carrying it on needed so much correction. But it is probable that the questions raised by the Corinthians in their letter were at least some of those which were subjects of controversy between the parties. It is quite clear from S. Paul's treatment of these subjects that they were even hotly disputed. And there is nothing in this section to prevent us from assuming that it was about them, if not exclusively, that so un-Christian a manner of disputation had been developed.

If these conclusions are adopted, it becomes of less importance to determine the reasons for the choice of the particular names, which the groups adopted. But something must be said under this head.

It would be generally agreed that the most obscure of these designations is the fourth (*ἐγὼ δὲ Χριστοῦ*). No convincing explanation has been given of the supposed Christ-party. As J. Weiss has pointed out with great clearness, in the immediate context S. Paul reduces these party names to an absurdity by reminding them that the name of Christ is the only one which they have any right to call themselves by; and in iii. 23 quite explicitly he includes all Christians under this designation. Nowhere does he even appear to be discussing the claim of any group to be in a special sense 'Christ's people'; though such an usurpation of the common name one would have supposed likely to call forth direct and clear exposure. The only plausible attempt to find an instance appeals to 2 Cor. x. 7: but there is no real parallel between the coordination of Christ with Paul, Apollos, and Cephas as names of groups of Christians and the exclusive claim, there disputed, to represent Christ as His apostles. Two attempts to solve the difficulty may be noticed. (1) Rübiger takes *ἐγὼ δὲ Χριστοῦ* as an exclamation of S. Paul's, an ejaculation in contradiction of the party cries. Attractive as this is at first sight, it yet appears impossible to suppose that anyone who either read the words or heard them read would take the point. The natural impression would inevitably be that a fourth party

was being named. (2) J. Weiss argues that the words cannot belong to the original text. The inconsistency between them and the context proves them to be an insertion from the margin, where they first appeared as the note of a scribe. There is no evidence for this suggestion in the MSS.: but it provides the only adequate escape from an insoluble riddle. Whether we are justified on critical grounds in taking such a way of escape may be disputed. But it is to be observed that the difficulty here consists not merely, as is so often the case, in our ignorance but even more in the inconsistency of the existence of a Christ-party with the treatment of the whole matter in the context.

The difficulty presented by the mention of a 'party of Cephas' is of a different order. There is nothing inherently improbable in the existence of such a party: though an explanation of its rise and its character is not easy to find. (1) It has been conjectured that S. Peter himself had already visited Corinth and done some missionary work there; and that his name was adopted as one of those who had taken a prominent part. This would be an adequate explanation. But of S. Peter's presence at Corinth there is no evidence earlier than towards the end of the second century (Dionys. Cor. ap. Euseb. ii. 25. 8); and the notice there is quite indefinite as to the time of his visit. Moreover, if S. Peter had already himself preached at Corinth, it is scarcely probable that the Corinthians would have used his Aramaic rather than his Greek name. And finally it is unlikely that at this early date S. Peter would have duplicated S. Paul's work in a sphere so emphatically S. Paul's own. Rome does not afford a parallel, as S. Paul was not the founder of the church in that place. While there is no improbability in a later visit, say on his way to Rome, it is not likely that he had been in Corinth at the time when this letter was written. (2) A more probable explanation, taking account of the form 'Cephas,' assigns the origin of the designation to Palestinian Christians who had established a footing in Corinth and plumed themselves on a direct connexion with the elder apostle. This could hardly have failed to involve an implicit or direct challenge of S. Paul's exclusive relation to the Corinthians as their apostle. And it is possible that the questioning of his position, of which we have already seen signs, may have proceeded from such persons and their adherents,

though not necessarily from them alone. It is frequently assumed that they were also Judaisers, that is, Jewish Christians who wished to impose the Jewish law, as giving completeness if not of obligation, upon all Christians. But there is no evidence in either Epistle of such an attempt being made at Corinth : nor would it have been a necessary consequence of the fact that they professed themselves followers of S. Peter. All we can say about them, on the grounds of 1 Cor., is that they may have been active in disputing S. Paul's supremacy at Corinth.

Coming now to the parties of Paul and Apollos, there is no difficulty as to the occasion for them. Both men had preached at Corinth ; and both with great and impressive results. No doubt there were differences in their personalities and methods, and in the way they treated questions that arose in the development of the church. The success of the younger teacher would have given occasion for comparisons and contrasts, which might easily develope into disputes and partisanship. Local leaders might easily be led to range themselves under the two names, in the absence of the persons themselves and without their encouragement or even knowledge. Such a situation would, again, inevitably lead to a challenge of S. Paul's unique position. And here there would be an overlapping of the interests of the two parties of Apollos and Cephas, in dispute with the party of Paul. The leaders of both would be inclined to belittle S. Paul's services and authority : and the very lack of countenance for such an attitude from the great names which they assumed might even tend to embitter their antagonism and drive them to such violence as seems here and there to be indicated.

Can we go further in assigning particular tendencies to either of these parties? It is generally assumed that we know what position the party of Paul would take. And yet it is noticeable that in his immediate repudiation of the whole atmosphere of party, S. Paul chooses his own name for his argument by *reductio ad absurdum*. Presumably this party maintained S. Paul's rights : but he seems at once to disown this kind of support, and to denounce their method equally with others. While he is even jealously alive to insist upon his true relation to the church as a whole, he will have nothing to do with partisan advocacy of his claims. Nor can we be sure that so far as they championed

Pauline doctrine or practice, they represented it as he would have had it represented. When he desires to remind the Corinthians of his 'ways in the Lord' he refers them to no representatives at Corinth, but to Timothy. And, if we may assume, as has been suggested, that some of the subjects of dispute are those dealt with in the remainder of the letter, nothing is more remarkable than S. Paul's attitude of arbiter and effort to seize the truth and the good in each contention, without taking sides. Here again it would be rash to dogmatise.

As regards the party of Apollos, it is very commonly held that their practices in particular are the main object of S. Paul's exposition of the contrast between divine and worldly wisdom. It is recognised that this contrast refers mainly to the methods adopted: and it is argued that Apollos being an Alexandrian Jew was likely to have developed in an attractive and convincing way the allegorical method of interpretation, which through Philo is associated with Alexandrian Judaism. Mr Hart (*J.T.S.*, vii. pp. 16 ff.) presses this view of Apollos with much skill and learning, and even traces the libertinism, which apparently existed in some quarters of the Christian church at Corinth, to an illegitimate use of the allegorical method to minimise the literal meaning of the stern moral code of the Old Testament, and to loosen in consequence the sense of moral obligations in general.

Now while this view is, at least as regards the allegorical method, plausible, it is not more than plausible. There is no hint in the account of Apollos given in the Acts (xviii. 24-28) that he used this allegorical method. Nothing is said of him which might not have been said of S. Paul himself, except the one epithet *λόγιος*: and even this we should scarcely have denied to S. Paul but for his own statement as to his speech and address. S. Luke no doubt lays special emphasis on Apollos' skill in the Scriptures and his success in confuting Jewish opposition, or rather in assisting Christians by his vigorous polemic against the Jews on the question of scripture proof that the Messiah was Jesus. He does not say that he made many converts. But as he gives no example of Apollos' method, we are left to conjecture. That he used the allegorical method of interpretation is such a conjecture and no more.

Nor again is there in S. Paul's references to the methods of

wisdom which he is deprecating, any hint that they had this allegorical character. The difficult phrase in iv. 6 (*ὅσα ἐν ἡμῖν μάθῃτε τὸ μὴ ὑπὲρ αὐτῶν γέγραπται*) cannot be taken as a warning against indulging in allegorical interpretations; for whatever the warning is, it has to be learnt from the example of Apollos as well as S. Paul. Further, if the use of the allegorical method was characteristic of this party and denounced in c. i. 17 ff., it is improbable that S. Paul would have used this same method (e.g. in c. x.) without explanation or qualification.

Are we to say that the mere fact that a learned Jew came from Alexandria proves that he shared Philo's method of dealing with Scripture? If this is not necessary, then there is no positive ground for attributing this method to Apollos. Nor must we forget that in his case we are told definitely of two other, and probably alien influences. His knowledge of the baptism of John suggests a residence in Palestine or at least a close connexion with Jews of Palestine: and his instruction in Christian truth by Aquila and Priscilla brings him into close connexion with Pauline doctrine and method.

Here again, then, we must be content to admit that we have no sufficient grounds in what we know of Apollos to draw conclusions as to the particular character of the party which adopted his name.

It is perhaps disappointing to find that we cannot get clear cut descriptions of the parties and their several opinions and interests. But it is not unnatural. It is even quite possible that they were not divided by clearly conceived principles, or furnished with definite opinions and policies. Personal predilections probably held a large place in their origin: differences of opinion perhaps on points of doctrine but more often on practical questions and the principles involved by them fostered the spirit of controversy and sharpened its weapons. There were, no doubt, as in all party controversy, strange alliances between the parties and illogical combinations of views within each of them. S. Paul deals with the matter wisely and Christianly. He denounces all personal championships which obscure the one indisputable and exclusive allegiance due to Christ. He deprecates the use of ordinary controversial weapons for the decision of Christian truth and practice. He gives in this Epistle a series of examples of the right method

of attaining such decision, by the way in which he deals with the questions submitted to him by the Corinthians. In all this, he sets himself to raise the discussion above the level of party and the dust of controversy, into the Christian atmosphere, where mutual understanding and mutual forbearance are seen to be the direct and necessary outcome of the fundamental obligation of love.

We may sum up our conclusions briefly :

1. S. Paul was writing from report, not from first hand knowledge.

2. Groups of persons had formed themselves in the church at Corinth, assuming the names of great leaders but without their connivance. They had found local leaders.

3. These groups developed a controversial spirit, which had consolidated the groups but had not yet gone so far as to produce definite breaches of church unity, though they tended to do so.

4. This spirit had not apparently led to the spread of definitely false doctrine, but had led to an exaggerated view of the importance of the natural weapons of controversy, skill in argument, brilliancy of exposition, force in logical confutation, all the weapons of worldly wisdom. No party was specially guilty in this respect : all were involved.

5. In this condition of things, certain local leaders had come into prominence : they had magnified their own position by representing themselves as champions of great names : and some of them, in the same interest, had set themselves definitely to depreciate the character, bearing and apostolic status of S. Paul and to dispute his exceptional authority for the church in Corinth. They veiled, but barely veiled, their own pretensions by the names which the groups assumed.

6. The interest aroused by these controversies had dulled the Christian conscience of the community and left it unable or unwilling to grapple in a Christian way with the serious moral and religious problems which beset its members.

7. CHURCH GOVERNMENT.

After dealing with the evil of faction, S. Paul has still some matters to bring to the notice of the Corinthians, before he answers their letter (cc. v., vi.). They are (1) the instance of a notorious evildoer, (2) the practice of suing each other in heathen courts. The special point which he presses in both instances is the lack of proper church government and discipline. They ought at once, in the first case, to have tried and excommunicated the offender. In the second class of cases, they ought to have provided arbitrators who could have reconciled the brethren who were at variance. Both cases show a lamentable lack of the sense of responsibility for the purity and charity of the society.

For the discussion of the details, we may refer to the notes. But here it should be observed that both are clear instances of the strongly marked individualism of the young church, leading to an almost complete absence of a common code imposed by a central control. It is the sense of the unity of the body and the mutual dependence of the members which is weak. The tendency is to leave each man to go his own way, according to what he claims as his right. The strength of this tendency is shown by the fact that it crops up here in relation to two fundamental elements of the common life. It is not indeed surprising that, in this predominantly Gentile church, men should have taken their disputes to the ordinary courts (vi. 1-11). There seems to have been no rule or custom among the non-Christian religious associations, of that time and place, forbidding such a practice; although to Jews it would have been unnatural. S. Paul here is clearly introducing a new rule: he argues the matter, and bases it on Christian principle and admitted beliefs. He maintains in the first place that the occasion for such appeals to the civil courts ought never to arise between Christians: and, in the second, that if they do arise they ought to be settled by Christian arbitrators. Not to recognise this is to miss the true relation of Christians to each other and to the world. Their mutual interests are not such as can be decided by the standards which outside courts apply. And more, the Christian standards are to be the means by which

the world will be judged: it is most unreasonable, then, to accept the standards of the world in their place. The whole attitude of Christians as a society to the outside world is clearly involved: and the coherence of the Christian society is at stake.

The same principle is involved by the case of the offender against common morality (c. v.). The neglect to exercise discipline in his case involved the theory that a man's private life and action was no concern of the church. Whether the Corinthians acted consciously on this principle, or whether they shirked the question on other grounds, such as the importance of the individual concerned or the desire to avoid scandal, we have not full means of judging. But S. Paul's treatment seems to point to the former conclusion. It is evident that he sees in it a grave dereliction of duty on the part of the church. This was no doubt partly due to want of experience and the absence of any organised method of dealing with cases of discipline. But this can hardly have been a complete explanation. These Greeks could not have been without sufficient experience in their pre-Christian lives of self-governing action, both in their political and in their voluntary associations. There must clearly have been an absence or a weakness of motive. The case had not aroused in them the horror which, if aroused, would have led them to take definite action. There was a positive ground for their inaction, which is clearly indicated. They were proud of their freedom: they felt themselves raised above the moral conventions even of their Gentile experience. They treated some matters which their heathen neighbours would condemn, as indifferent, from the spiritual point of view, because they had got into a higher sphere. They claimed that by virtue of their enlightenment many actions were safe for them which would be bad for the less advanced. And they applied this liberty to matters of sexual morality, as well as to others.

That this was the case, is shown by what we may call the note which S. Paul adds to his treatment by way of conclusive determination of the real principle (vi. 12-20). This note deals with the matter no longer from the point of view of church discipline, but on the definite lines of defining the meaning and limits of Christian liberty in the particular connexion. That is

to say, it meets the individualistic claim on its own ground, and shows where it fails. Christian freedom is a true principle: but so far is it from involving that a man may do as he likes with his body, that it imposes the obligation of mastering the body and training it for the service of Him who is lord of the body no less than of the spirit. Sins of the flesh are sins because they divert the bodily powers from this their proper use and end; and in doing so impair the man's allegiance to his Lord, and indeed make him so far from free that he becomes or remains a slave to those masters, from whose tyranny the Lord bought him.

The argument has a double point. It is directed first against the divorce between religion, the service of God, and morality, the practice of righteousness, a divorce common at all periods of man's religious development and always threatening. Secondly, it is directed against the thought, underlying this tendency, of the irrelevance of all bodily activities to the well-being of the spirit. Alike the extreme principle of asceticism, which aimed at destroying the fleshly activities in the interest of the spiritual, and the extreme of antinomianism, which argues from the non-spiritual nature of the body to the position that all natural processes may be freely indulged because they have nothing to do with the life of the spirit, are countered by the principle that man is one whole, and as a whole, in all his nature, owes allegiance to the Lord, by whom he is redeemed and to whom he is united. This moral significance of the acts of the body, the moral purpose of the body being service of the Lord, is intimately connected, as is made clear in c. xv., with the doctrine of the resurrection. It ensures the harmonious development of the human nature, by giving to the bodily and the spiritual elements their true mutual significance and purpose. It is a direct result of the belief that in the Incarnation the Son of God took to Himself the whole of the nature of man, and consecrated all. We shall have further evidence that an exaggerated asceticism had found a place in the thoughts of the Corinthian Christians. It was a common element in contemporary religion, and attracted many of the finest spirits of the Greek and oriental world. But the moral indifference of all natural processes, and the consequent licentious indulgence in them was an even commoner

feature of contemporary religion. It found its philosophical support in the strange shamelessness of the Cynics, and its popular acceptance in the unrestricted licentiousness of the rites, for instance, of the cult of Aphrodite at Corinth. That both alike are to us almost inconceivable, as positions for Christian men, shows how powerful has been the effect of the Gospel in moulding men's minds, and not least how decisive was the effect of the stand taken by S. Paul.

8. MARRIAGE.

S. Paul now proceeds to deal with a subject which was directly raised in the letter from Corinth. We should find fewer difficulties in the interpretation of this chapter (vii.) if we knew the exact points of the questions asked.

It seems however clear that there was a strongly ascetic tendency in Corinth in regard to this matter. This is implied in the very fact that the question was raised. Some, perhaps many, held, or were inclined to hold, that even the 'honourable estate of marriage' was itself not allowable to a Christian. How such a view could be reconciled with the negligence which S. Paul stigmatises in c. v. is difficult to understand: or even how it could be that different sets of people holding respectively such divergent views could coexist in the same society. But at any rate the fact may further emphasise the lack of coherence and central guidance and control which we have already been led to conjecture.

That the particular attitude towards marriage was due to the prevalence of ascetic views seems clear. S. Paul insists frequently that in marrying or giving in marriage there is no violation of Christian principle (vii. 3-6, 10-14, 27*a*, 28*a*, 36, 38*a*, 39). This implies that it had been suggested that married intercourse was sinful; that celibacy was the only right course. What is S. Paul's attitude to this position?

In the first place, he lays down the principle quite clearly that marriage is permissible and honourable, and he makes it quite clear that he means a true marriage, with its normal obligations and purposes. He applies the principle even to the case of mixed marriages, when they have been entered upon before either party became Christian: though he recognises, as we

shall see, special conditions in this case, and also seems to forbid the contracting of such marriages by Christians.

In the second place, he appreciates the celibate life at a high value (*vv.* 1, 7, 25 f.): and he chooses it for himself (*vv.* 7, 8, 40). But it is important to observe the qualifications and conditions which he attaches to this estimate. At the outset, it is clear that he is accepting this view as submitted to him by the Corinthians (*v.* 1): he is not originating it or imposing it upon them. And he qualifies it by requiring that such a life must be completely continent: it must be the outcome of true self-control which may not be within the reach of all (*vv.* 2, 9). Further, the reasons he gives for this estimate are significant. They are not based on any ascetic principles. They are simply the nature of the times in which the Corinthians and he are living, and the predominant necessity of giving themselves to the work of the Lord without distraction (*vv.* 29 ff.). This is the decisive consideration. If marriage is undertaken, it must be 'in the Lord.' If the celibate life is preferred, it must be that the Lord may be served more thoroughly. The whole question is one of the higher expediency (*κάλον*, *vv.* 1, 8, 26, 37, 38; cf. 35, 40). There is no suggestion that the marriage relation has in itself any taint of sin. For S. Paul, the one state is or can be as truly right and pure as the other: both have their special temptations and difficulties.

On the other hand, it must be observed that the whole treatment of the matter here is strangely reserved and even negative. S. Paul insists that marriage is not wrong, not sinful, not forbidden: he barely hints at the high positive view of this relation, which is developed in Ephesians. Only, oddly enough, in the passage dealing with mixed marriages do we get such a hint. In such unions the non-Christian partner receives 'consecration' from the Christian partner: a union is established in which the nobler element prevails. But this thought is not developed: it is used only to reassure Christians who find themselves in such a situation.

It is possible that this attitude may have been due to S. Paul's conception of the condition of the Corinthians themselves: he may have felt that they were not ready for the higher teaching; that here he must deal with them as 'babes in Christ.' But

this is scarcely consistent with the line he takes so freely of appealing to their own sense of what is right, and of commending to them his own opinions, rather than imposing a decisive ruling. It is more probable that the same grounds, which led him to accept the ascetic position while denying the ascetic principle, also caused him to leave the deeper truth of the relation of marriage unexamined: the urgency of the times, the imminence of the Lord's coming, the pressure of the work to be done in preparation for that coming, and the importance of concentrating all thought and energy upon that preparation, were the cause of his not thinking out the whole case. When we come to the calmer atmosphere of the Ephesian Epistle, with its more positive treatment in many directions of the social aspects of Christian truth, we find this matter of marriage, among others, dealt with more fully and more fundamentally. In this case we see a real but consistent development of thought brought about by change of circumstances and occasions. The seed of growth we find in the declaration that marriage is one of the relations which Christians must in any case Christianise: it must be, and can by its nature be, undertaken 'in the Lord.' The step is not a long one from this demand to the position, in which marriage is regarded as a capital instance of that true spiritual union of persons, which is involved and exemplified in the union of Christ and His church.

It would appear, as indeed is natural, that in connexion with the question of marriage, that of divorce had been raised. S. Paul here distinguishes two cases. As touching marriage between Christians, he lays down a rule for which he claims the authority of the Lord: there must be no divorce: and the rule applies to both partners. (On the apparent exception see n. on v. 11.) No doubt this is based on the teaching of our Lord, preserved for us in Mk x. 2-12, Lk. xvi. 18 (cf. Mt. v. 31, 32, xix. 3-9). He gives no hint of the exception recorded in Mt. On the other hand, the tie is broken by the death of either partner.

The second case is that which arises in mixed marriages, that is to say in marriages originally of two non-Christians, one of whom becomes a Christian. He clearly does not contemplate the possibility of a Christian marrying a non-Christian.

In this case, he seems to consider that there is no permanent tie, no obligation in fact beyond that which the partners undertook when they entered into the contract. Such marriages in fact have only a subordinate and merely contractual obligation which may be ended by consent. It is difficult to see the principle on which this distinction is based: and it is to be noted that S. Paul carefully distinguishes his instructions in this case, as being his personal advice, not a law laid down by the Lord. We may conjecture that the case puzzled him: and that he felt unable to do more than give advice to meet the serious difficulties that might arise, and probably had arisen in particular instances. It is perhaps due to this sense of the difficulty of the case that he introduces at this point his exposition of the relation of the Christian to the circumstances of his life (vi. 17-24: see notes). He says nothing as to whether the Christian partner might marry again after separation: and the tendency of his advice is to avoid separation and to maintain the union as long as it is at all possible. There is nothing essentially wrong in a Christian acquiescing in such a union, because the union gets its character from the Christian partner: 'the unbelieving partner is consecrated in the believing partner,' even as the children of Christians are consecrated in their parents. And the maintenance of the union is in the interests of peace, and may even lead to the conversion of the unbelieving partner.

There is still another matter which S. Paul discusses in this connexion, no doubt because it also was laid before him by the Corinthians—the duty of a parent or guardian to a virgin daughter or ward. His reply to this case is on the lines of his general treatment of marriage, which he repeats and enlarges, with a full statement of reasons (*vv.* 26-36). It is a question of the higher expediency. The difficulty to us is that S. Paul treats the matter as being wholly a question for the decision of the parent or guardian. Strange as this seems to us, it would not have seemed strange either to Jewish or to Gentile readers, for both of whom the authority of the father or his representative would be paramount in the matter. Here, as in the case of slavery, S. Paul accepts the social conditions of the time: though it must be admitted that there is no principle stated which contained the seed of better things.

The natural reluctance to leave the matter in this state has led some writers to adopt an entirely different explanation of the whole situation, and to suggest that we have here a case of 'spiritual marriage,' similar to that of the 'virgines subintroductae' of a later period. This suggestion is dealt with fully in the notes on the passage. (See especially pp. 122 f.).

9. IDOL FEASTS AND MEATS.

The question of 'meats offered to idols' had evidently become a burning question in the church. And indeed it could hardly fail to be a difficult problem for the Gentile Christians of Corinth. Greek social life was involved in it to an extraordinary extent. In the first place, a very marked feature of that society was the prevalence of clubs of all kinds and for all purposes. The common meal was a regular feature of such clubs: and the common meal had always a religious character and was often held in a temple. The patron deity was himself regarded sometimes as the guest sometimes as the host, and always as giving character to these feasts. The meat was slain as a sacrifice before being received by the members of the club. The whole proceeding was definitely and predominantly religious and involved on the part of those who engaged in it the acknowledgment of the patron god. No doubt the degree of religious significance varied with the character of the participants: for many it was largely formal and conventional. But to the awakened conscience, whether of Christian or heathen, the significance was real. If now we bear in mind the very extensive prevalence of such clubs, it will be seen at once, that for the newly admitted Christian the question of joining in their ritual involved the whole question of his most important social relations with his former friends.

But, in the second place, the problem was a still wider one. Not only was it the practice to sell in the open market meat which had been sacrificed and was not needed for the sacrificial feast, but it was customary to treat all slaying of animals for food as in some sense sacrificial and to dedicate some portion of the beast so slain. Consequently, there was a taint of heathen ritual on most of the meat sold in the market; and to the scrupulous conscience, in revolt against all its old heathen associations, the

doubt occurred whether it was safe to partake of any such meat, whether bought for private use, or as forming part of the entertainment at ordinary social gatherings. It is possible that the adoption of vegetarianism, which appears in Rom. xiv., may have been due to the difficulty of discriminating and avoiding such pollution.

Now at Corinth the latter cause of difficulty would arise as it did in all other parts of the heathen world. But the former, the question of maintaining membership in clubs, would be especially pressing; because the custom of forming such clubs was prevalent in a special degree where the population was mixed. They formed a welcome means of overcoming the distinctions of race and united their members in a brotherhood which easily became wider and stronger than the ties of nation or tribe. Indeed this very width of sympathy may have been a powerful element in the appeal they made to the 'stronger' among the new society.

The form in which the question was raised in the Corinthian letter can be clearly gathered from the way in which S. Paul deals with it. It was fundamentally a question of Christian liberty. The objections to the practice of joining in such celebrations on the ground of the idolatrous character of the feast were swept away by the confident claim of a knowledge which emptied the idolatrous element of all meaning. To the Christian the club-feast was simply an occasion of social kindness. The idol was nothing and known to be nothing: and the acknowledgment of the idol by the heathen members could have no effect upon the Christian. As he was free from all such acknowledgment, and free, too, in a larger sense, from all danger of contamination by such merely material conditions, he could join without scruple and take the good elements that he found in such practices. He had a right to make full use of his liberty in such a way.

That this was the main justification of the practice, as set forth in the Corinthian letter, is clear from the fact that S. Paul devotes so large a space to the consideration of the limits of Christian freedom (viii. 1-ix. 24). He takes the Corinthians on their own ground, and at once seizes the weak point in their position. If the Church had been united in this view, the position would have been a strong one. But the very fact that

the question had to be submitted to S. Paul for his judgment showed that it was not so. There was a considerable body of scrupulous brethren, whom the writers of the letter seem to have described as 'the weak,' who could not shake off in the same thorough way the associations of their former lives. They were made at least uncomfortable, and in some cases even led into serious moral danger by the maintenance of these practices. To ignore their difficulty was, in reality, to put a higher value on the club brotherhood with the heathen than on the Christian brotherhood itself. And the first and most important qualification of Christian liberty is at once seen to be the value set upon the brotherhood of Christians and on the maintenance of the inner unity of the society. The importance of this consideration is emphasised by the devotion of a long passage (ix. 1-24) to the illustration of the principle by S. Paul's own practice: he has consistently sacrificed every liberty he had a right to claim in the interests of the Gospel and of those to whom he brought the Gospel. The deduction is obvious: maintenance of friendly relations with the heathen must not be allowed in any way to impair the brotherly union among Christians: that must be the paramount consideration. We see here how once more the thought of the supreme claim of *ἀγάπη* underlies the argument.

In this way S. Paul meets the plea of the Corinthians on their own ground. But this obviously leaves much unsaid. Two questions are suggested by the very assumptions which they so confidently make. First, are the 'strong' so safe in their free use of their rights? And secondly, is the feast, in which idol-worship plays so prominent a part, a thing which Christians can consistently attend? The two questions of self-discipline and consistency are dealt with in the remainder of the section.

The importance of self-discipline for Christian progress is illustrated, first by the practice of S. Paul himself (ix. 24-27) and secondly by the warning example of Israel, who in spite of the great privileges they enjoyed fell into sin and under God's displeasure (x. 1-11). The case needs no pressing. The man who is confident in the stability of his position forgets that he is still on trial: safety under trial can be gained not by self-confidence but by trust in God alone (x. 12, 13).

Finally, the question of consistency raises the problem in its

most fundamental form. So far S. Paul has been mainly occupied in treating the whole matter, as it appears to have been treated in the Corinthian letter, as a question of the higher expediency: he has argued that whatever the right or wrong of the practice may be, it endangers the welfare of the society, and even of those who feel most sure of themselves. Now he leads them on to the final question, is it right? And his answer is a definite negative: they are to avoid every contact with idolatry. The ground upon which he bases this decision, is an appeal to their own sense of the relation of Christians to each other and to Christ as embodied in the Christian feast. The treatment is brief but pregnant. He assumes that they will recognise that in the Holy Eucharist they are united by strong inner ties to each other and to the Lord, in a manner which is so far analogous to the heathen feasts they claim the right to frequent, as to make such frequenting unnatural and inconsistent. There the Lord is the host: it is His Body and Blood which received from Him in that feast are the ground of their fellowship with one another and with Him. They cannot accept this benefit and this position, and also appear as guests of 'demons,' or enter into fellowship with them.

It is quite clear from the argument of this passage that S. Paul here finally dismisses the plea that had been advanced by the Corinthians that 'the idol is nothing at all in the world.' What the Gentiles sacrifice to idols they sacrifice to 'demons. Such beings, he implies, do exist: and for the Christian any acknowledgment of connexion with them is perilous disloyalty to his Lord.

It may be asked, if this is the final answer, why is it reserved to the end? Does it not make unnecessary all the former argument, by sweeping away the whole position which those arguments were designed to meet? The sufficient answer to this would seem to be that S. Paul does not here forbid all the practices involved in the position taken up by some of the Corinthians and referred to in viii. 1 ff. Besides the question of participating in definitely idolatrous feasts, there were the minor questions of attending at ordinary social gatherings in heathen houses, where some acquiescence in heathen ritual might be difficult to avoid, and the question of the purchase of meat in the open

market which might have been slain with some heathen ceremonial. These two latter questions are included, in some degree, under the considerations urged in the earlier part of the argument, the considerations of charity and self-discipline : and now that the most important part of the problem has been finally dealt with S. Paul gives briefly a few practical rules of conduct to guide Christians in these two smaller matters (x. 25-31). The general progress, therefore, and different stages of the argument are carefully calculated to meet the different elements in the problem ; and there is no reason to question the consistency of the apostle, as Lake does, or to conjecture, with Weiss, that we have in c. x. a fragment of S. Paul's earlier epistle, the severity of which he modifies by the later statement of cc. viii.-ix. Apart from the considerations which have been urged above, it would be difficult to conceive of S. Paul's allowing under any circumstances the attendance of Christians at definitely idolatrous feasts.

What then is the outcome of S. Paul's advice ? It would be impossible, if it was adopted, for Christians to remain or become members of the heathen clubs with their religious ceremonials and feasts. This at once implied a tremendous breach between them and their heathen surroundings. Perhaps no measure would more definitely and publicly proclaim the separation of the Christian community, as in reality a clearly marked new society, a *tertium genus* in the world of that day. Nor is it difficult to see how such a measure would arouse curiosity, suspicion, and bitter indignation. Such an uncompromising attitude was perhaps unique, except in the case of the Jews. For members of other religions, however much they might cherish their own special practices, felt little difficulty in a tolerant acceptance of each other's ways and a participation in them. There can be no doubt that the rift which would thus be caused between members of the same families and old associates in all kinds of clubs would involve Christians in the most difficult sacrifices and create situations of extreme tension, only to be alleviated by the heightening of the sense of brotherhood and close corporate feeling within their own community. And indeed we may probably see in the experiences connected with this measure a powerful influence on the development

of the sense of corporate life and even of its expression and organisation. The mission field of the present day in India and other countries is full of parallel cases.

10. CHURCH ASSEMBLIES.

The public assemblies of the church had given rise to two difficulties which the Corinthians submitted to S. Paul in their letter, the question of the position and dress of women, and the question of the exercise of the spiritual gifts of prophecy and 'tongues.' In addition to these S. Paul had information which led him to deal with a third matter, the general conduct of their common meal and the Eucharist. These matters form the subject of cc. xi. 2-xiv. end.

(1) *The Position of Women.*

The question raised by the Corinthians seems to have been limited to the matter of dress. Was a woman when praying or prophesying in the assembly to be veiled? They seem to have referred to some instructions given to them by S. Paul, and he acknowledges their loyalty in doing so. But apparently these instructions had not been sufficient or quite explicit. He deals with the question in a short section, of which the details are obscure. But his general conclusion is clear, that women in such circumstances should be veiled, to mark the subordinate position in which the record of creation shows that they stand. It is remarkable that he does not in this answer express any opinion as to whether women ought to take such public part in the assemblies. He confines himself to the point submitted to him; though his answer goes further than the question; women should be always veiled in the assemblies, whatever part they may be taking. But, at a later point in the general discussion (xiv. 34) he lays down quite definitely the rule that women are not to take any public part. This procedure throws light upon his manner of treating the question of idol feasts and supports the explanation given in that case.

It is evident that there was a movement in the church at Corinth for giving women a more prominent place and more active functions than were allowed by the general feeling of the times, though probably not unexampled. The movement may

have been due to the presence in the church of converts from sections of the populace, where such freedom was recognised: or it may have sprung from the realisation of the true Christian ideal of the place of women in a Christian society. S. Paul's decision, as to the particular points of practice, is clearly based on the principle that woman is by God's ordinance subordinate to man. He supports his decision by appealing to the most sober and self-respecting opinion of current society: Christians should avoid all unnecessary offence against what were recognised as the ordinary decencies of social life. He deals with the matter something in the same way as he does with slavery. While declaring for the highest dignity and freedom of the individual, he will not allow any challenge of conventions which are in themselves orderly and recognised by the better elements of non-Christian society. He would avoid all offence to Jews and Greeks as well as to the Church. It is at the same time clear that the principles which he lays down, of the individual dignity of woman, her full membership of Christ, her direct relation to the Lord were such as to affect powerfully first the public opinion of the church and through the church that of the world. The changing ideals of public opinion, as they operated upon the conventions, would necessarily remove the obligation of certain restraints which to S. Paul seemed advisable. But he will let these ideals work rather than occasion suspicions and oppositions by a violent breach with custom in matters of practice.

(2) *The Eucharistic Feast.*

Between his answers to two questions submitted to him by the Corinthians S. Paul inserts a passage dealing with an abuse of which he has heard by report, as disgracing one of their common assemblies. In their celebration of the Eucharist the same spirit of factiousness, which had led them, in the pursuit of knowledge, to form cliques under the names of great leaders in the church, occasioned a still more serious breach of brotherly fellowship. It is peculiarly difficult in the present case to reconstruct the whole situation. S. Paul naturally assumes on the part of his readers familiarity with much that is obscure to us. But we gather at least that the holy Eucharist was in some

way combined with a common meal of the society. It would seem to follow that there must have been several places at which different groups met for the solemnity; unless the church was still so small that it could meet in one place. There is no hint, however, of such a grouping. Again, it is not clear at what stage in the common meal the definite celebration of the Eucharist took place, or what arrangements were made for it. It is possible that the two stages of the Eucharist itself were enacted at different stages in the common meal: that the blessing and breaking of the bread took place at the beginning, and the blessing and delivery of the cup at the end. We may ask, further, and no certain answer can be given, whether the words of Institution, which S. Paul recalls to mind, were recited at the celebration, and by whom the acts were done, and the words, if at all, were recited. It is even conceivable that there was no one president, but that the action was repeated at each of several tables at which the members were distributed. Such an arrangement would make it more easy to conceive how the abuses which S. Paul stigmatises could have arisen (see note below).

It cannot be said to be certain that the meetings held for this purpose were distinct from those held for prayer and prophesyings. In Acts xx. the two objects seem to be carried out at one meeting; but the circumstances in that case were peculiar; and the separate treatment of the two subjects in this Epistle may point to there being two distinct kinds of meeting.

All that we can certainly conclude is (1) that the celebration of the Eucharist was intimately connected with a common meal and gave to the whole proceeding the character and name of 'the Lord's Supper,' implying that the Lord Himself was the host; (2) that the materials for the meal were supplied by the members of the congregation according to their ability; (3) that the theory was that all the contributions were shared among those who were present, but in practice great inequalities had been allowed to arise in the distribution; (4) that these inequalities had led to such distinctions among the congregation as tended to obliterate both the fundamental conception of the Lord's Supper, and the sense of equal brotherhood among the congregation, and had even been the occasion of excess in eating and drinking; (5) the occasion of the whole trouble was the existence

of cliques and factions in the church which thus intruded themselves on this most solemn meeting.

S. Paul meets these abuses by an appeal to the original institution of the Lord's Supper and a rehearsal of the Lord's own words, by which the repetition of His acts in blessing the bread and the cup was enjoined. He deduces from this account that the main purpose of the celebration is a proclamation of 'the death of the Lord, till He come'; and urges the necessity of a temper of mind corresponding to so solemn an act. He concludes that mutual consideration should characterise their whole attitude: and that the satisfaction of hunger should be provided for at home; the meal, as a common meal, should be wholly symbolic.

It is clear from this argument that the Supper, as a custom of the Corinthian church, was instituted by S. Paul as part of the original instructions which he gave to the church. It is also clear that in these instructions he was perpetuating a custom which he had learnt from others. It further appears that the Supper so instituted in its intention aimed at being a reproduction of the Last Supper held by our Lord Himself 'on the night in which He was being betrayed.' As such it combined the character of a solemn meal of the brotherhood with the special character given to it by the repetition of the Lord's actions and perhaps also the rehearsal of His words. What would appear to have happened at Corinth was that the emphasis had tended to be laid more on the common meal than on the special actions and words; and this tendency, however strange it may appear to us, may be explained by the influence of the earlier experience which the Corinthians had of the feasts of heathen clubs, to which reference has already been made. In c. x. S. Paul has already used the common feature of fellowship only to emphasise the complete incompatibility of such feasts with the Christian character. Given now that their experience as heathens in this way influenced and coloured their conception of the Lord's Supper, we can partly understand how its special character of commemoration of the Lord's death came to be overlaid; and we can see then that the factious spirit so rife in the society would have found free course, and its incongruity with the very nature of

the Supper would have been less present to their minds. The club feasts of their heathen experience were indeed means of promoting brotherliness and good fellowship: but they had for the most part no higher associations or ideals to keep them clear from natural lowness of conception and practice. The common feast of the Corinthian Christians had been allowed to approximate to the tone and standards of these superficially similar institutions, and had been thereby corrupted. This corruption S. Paul meets (1) by giving to the original character of the institution its proper emphasis; (2) by insisting on the need of the right temper of mind and self-examination in all who are present; (3) by prescribing that the meal itself should be reduced to the smallest dimensions and indeed become simply symbolic; (4) by indicating that, when he comes to Corinth, he will 'put in order the rest,' apparently other matters connected with the celebration such as the provision of the elements and the arrangements for the distribution, which may have contributed to the disorders and needed more careful regulation.

Note. The following passages from Duchesne's account of the ancient Roman Mass (*Christian Worship*, E. T. pp. 173, 185) are worth noting:

As to the Offering: "The faithful, including not only the laity but also the priests and other clerics, together with the Pope himself, brought each their gifts of bread and wine, for each was obliged to make his own offering. The Pope himself, assisted by the bishops and priests, received the loaves; the archdeacon and his colleagues the phials of wine" (p. 173).

As to the Consecration: "As soon as the archdeacon has finished placing on the altar the loaves and chalices to be consecrated, the Pope after washing his hands proceeds to the altar and begins the consecration prayers. *Note* (from certain documents) it would seem that the titular priests made use here of a special rite at the outset. Some of the *oblatae* were held before them on patens. They said the Canon at the same time as the Pope, and thus celebrated the Eucharistic Liturgy with him."

As to the Fraction: "The Pope places in the chalice the fragment of the consecrated bread (reserved from a former Eucharist) which had been brought to him at the beginning of the Mass: he then breaks one of his own two *oblatae*, and places one half of it upon the altar....The other half of the first *oblata* and the second in its entirety were placed on the paten and brought before the Pope, who after the *Pax Domini* had returned to his seat. As for the other consecrated loaves, the archdeacon had caused them to be brought before the

bishops and priests by acolytes....Thereupon followed the fraction of the bread by the whole *presbyterium*."

As to the Communion: "The communion of the congregation then follows, the Pope and the bishops and priests distribute the Eucharist under the species of bread. The archdeacon, following the Pope, and the other deacons following the bishops and priests administer the chalice."

The rite, thus described, looks strangely like the survival of a time when the blessing and distribution were made by leading members of the congregation at the head of each of several tables.

(3) *Spiritual Gifts.*

The third question in connexion with the public assemblies, which S. Paul treats, seems like the first to have been raised by the Corinthians themselves. It is the question of the exercise of spiritual gifts, by way of prophecy and speaking 'with tongues.' Two difficulties were submitted to his judgment. First, they asked what test could be applied to distinguish the source of the inspiration in these utterances; and, secondly, they seem also to have sought advice as to regulating the precedence of prophets and speakers 'with tongues' as a matter concerning the good order of the assemblies. Whether they went on to raise the question of the relative importance of other spiritual gifts it is difficult to determine. On the whole it would appear that their minds were so preoccupied by the more obvious and startling manifestations, that they tended to forget those operations of the Spirit which are concerned with fitting men for moral and social service in the community, and to underestimate these in comparison with the others. At least, some such supposition seems best to explain S. Paul's procedure in answering these questions.

He begins with the very striking reminder that in their heathen days they were familiar with phenomena of inspiration, similar in character to those with which they are now concerned; and at once lays down one definite rule by which the real source of the inspired utterances can be distinguished. It is clear that we have here a reference to that class of ecstatic and semi-ecstatic utterances frequently, though not necessarily, unintelligible, which accompany strong religious excitement, of very various times and places. There is other evidence of the

existence of such phenomena in the contemporary Gentile world ; and we gather both from the fact of the question put by the Corinthians, and from this reminder of S. Paul's, that they were rife at Corinth. (See Add. Note, p. 269, on *πνεῦμα*.) It was a matter of extreme importance to bring such phenomena when they appeared in the Christian community under the control of Christian principle. This S. Paul does in two ways. First, as we have said, he lays down a definite test. No person who in such utterance repudiates Jesus can be speaking by the Holy Spirit; and on the other hand any person in such a case acknowledging allegiance to Jesus as Lord is speaking by the Holy Spirit. This rule at once subjects all such utterances to a supreme moral and spiritual test: it makes their importance depend not on anything remarkable or extraordinary in their character, but on the simplest Christian rule for all conduct, loyalty to the person and character of Jesus. But, secondly, and still in direct answer to the question, he goes on to give a searching examination of the meaning and value of all spiritual gifts. This classification serves to bring out two decisive facts. First, all spiritual gifts are due to the operation of one Holy Spirit, fitting men for the service of the one Lord, by bringing to them the powers of the one God. Secondly, all spiritual gifts are the necessarily varied qualifications of individuals for the performance of the infinitely complex work of the Church in the service of God. The source is one: the methods and operations are manifold: but again the end is one, mutual service for the manifestation of the Spirit. The thought is illustrated by the comparison of the church to a body, in which diversity of function in the several members is seen to be necessary to the healthy life of the whole organism, and perfectly consistent with unity, provided that each function is used for its proper purpose of ministering to the whole Body. This analogy is followed by the definite designation of the church as a body and the enumeration of variously endowed personalities within it. And the climax of the argument is reached when at the head of all these endowments, and underlying them, and giving them their true vitality, is placed the supreme spiritual gift of love—'the bond of perfectness.'

We may seem here to have gone far from the original question :

but it is not so. It has been answered. We must note that twice in the course of the exposition there has been an enumeration of spiritual gifts; and in each case those gifts, which have most to do with the supply to the community of moral and religious service, come first: those which deal with the relief of bodily necessities and administration next: and the ecstatic utterance of 'tongues' in both cases last. This would be all the more pointed if, as some signs seem to show, some at least of the Corinthians were inclined to regard the speaker 'with tongues' as the *πνευματικός* *par excellence*. In fact, S. Paul replies to the Corinthians, the whole object of spiritual action is to make men better: all such religious manifestations as do not serve this end are at least inferior to those which do. He does not indeed deny the 'spiritual' character of the gift of tongues: but the place which he assigns to it, and the system of values which he lays down, could hardly fail to help in the gradual elimination of such phenomena from the regular course of church life. The case is parallel with that of the 'common meal.' In both cases he so assesses the relative value of the practice, as in effect, if not altogether in intention, to promote their discontinuance. In both cases the practice was closely allied to heathen practices and dangerously liable to abuse. This effect becomes still more apparent when S. Paul comes (c. xiv.) to deal directly with the details of the questions submitted to him, of the exercise in the assembly of these spiritual gifts. The relative values of the work of the prophet and of the speaker with tongues are settled by the test of their moral and spiritual utility to the assembly. And the same standard, of mutual improvement and edification, provides rules for the regulation both of prophets and 'tongues.' The significance of such regulation is emphasised by the statement that 'spirits of prophets' are under the control of 'prophets,' a principle so directly anti-thetic to the whole heathen idea of prophetic possession as to be nothing short of revolutionary. And this revolution, again, was bound to lead to the gradual disappearance of 'tongues' from the list of 'spiritual' gifts in the church.

In a brief but remarkable passage at the end of this section he finally forbids women speaking in the assemblies. It was clearly allowed at Corinth, but apparently not elsewhere. And

S. Paul practically rebukes them for making so large a departure from common church practice. It is important to observe that he gives no reason for this injunction, except that 'it is not allowed' in the church, any more than under 'the law,' and that it is not decent. No doubt he would have justified the prohibition on the ground of the natural 'subjection' of woman (as in c. xi.): but he clearly assumes that the case has only to be stated and the general sense of what is fitting will lead to this decision.

The importance and independence of S. Paul's treatment of spiritual gifts can hardly be exaggerated. The effect of it was to put away completely the popular estimate of the value of what were most generally recognised as manifestations of the Spirit in various exceptional and extraordinary ways: all such manifestations are placed at the lower end of the scale of values. The effects which most decisively mark the presence of the Spirit in man are declared to be the moral and religious effects. Morality is thus spiritualised, and religion moralised, to a degree hitherto unique. And the ground on which this revolution is based is the fact that for S. Paul the Spirit is the Holy Spirit, and His work is to bring Christ to men and men to Christ. He forms in men the character of the Christ, in individuals and in the whole society, just because He is the power and the life of Christ in men. But that means, not merely or principally strange manifestations, but the building up of a new moral being, a new creation in Christ. This thought we shall find again dominant in the treatment of the resurrection.

11. THE RESURRECTION.

There is no clear indication whether the question of the resurrection was raised by the Corinthians in their letter or whether S. Paul originates the subject in consequence of reports brought to him. He has in any case quite definite information that there were some members of the Corinthian church who denied that there was a resurrection of the dead. In what sense we are to understand this denial must be deduced from S. Paul's treatment: and from this we gather that the denial was directed against the doctrine of a resurrection of the body,

and that it was based on the difficulties attending that conception. It would seem that this view, which S. Paul attacks, did not involve the denial of the survival of the soul or spirit after death, but, if his argument in *vv.* 29-34 is to be given full weight, it must have represented that survival as of such a character as to make a critical separation between the present and the future life, a divorce which practically resulted in removing from the motives influencing conduct any thought of a true continuity and development of personal character. It would seem to have been thought that the soul freed from the body entered upon a new life unaffected by its experiences and activities in the body. We may reasonably conjecture that this was another outcome of a false conception of the spiritual. We found that the moral slackness of the Corinthian Christians was probably in part due to their failure to realise the essentially moral character of all true spiritual power, leading them to count the activities of the body as matters of indifference. It would be a natural corollary of this attitude of mind to hold that death was an absolute end to all this side of human function ; and the idea of the resurrection of the body would be disturbing and indeed abhorrent.

This feeling would be further accentuated if the resurrection of the body were conceived, as would be almost inevitable, in a materialistic sense. It was in this sense that for the most part the Jews, so far as they held this doctrine, conceived of it : though with them the materialistic conception of the resurrection was combined with moral and religious conceptions of the future life. It is possible that the view held at Corinth of the immortality of the soul was partly due to reaction against specific Jewish teaching developed among the Corinthian Christians : but if we take into account the fact that to Greeks and to most people of the time, so far as they thought about the matter at all, the distinctive effect of death was to set the soul free from the body, to live a life of its own disencumbered from bodily trammels, it is perhaps not necessary to assume any more than that the view taken was due simply to failure to understand the Christian position and S. Paul's teaching on the subject, and to rejection of that element in it which they could not reconcile with their ideas of the spiritual.

S. Paul meets these difficulties first by asserting the resurrection of Christ, as showing that the resurrection in its true character includes the body, and is not a mere survival of the soul or spirit. He bases the fact upon the evidence of the appearances of the risen Lord to his disciples. He argues, in the second place, that if there was no such resurrection of Christ, the foundation of the whole Christian preaching and faith disappears, because without it there is nothing to show that His death for our sins was effective. The act of GOD in raising Christ determined the real character of the death. Thirdly, in a great positive exposition of the meaning of Christ's resurrection for Christians (*vv.* 20-28), he points out that the union of the Christian with the Christ, through His true and persisting humanity, guarantees the resurrection of Christians in the same sense that Christ was raised, that is to say, the resurrection of the body. This final redemption of the body is part of the supreme triumph of the Incarnate Son.

This is not so much an argument for, as an exposition of, the Christian doctrine of the resurrection. It is based upon two facts: (1) the nature of the resurrection of Christ, (2) the union of Christians with Him. The same reasoning is put in very summary form in *Rom.* vi. 5. Nothing is said about others than Christians, though something may be implied in the assertion of the ultimate subjection of all things to the Son.

This position is then enforced by an appeal to their own practices and experience (*vv.* 29-34). Nothing but the assurance of such a complete resurrection in union with the Lord could provide adequate motive for the Christian, and still less for the apostle, in the warfare of the Gospel.

Finally S. Paul deals with the difficulties attending the conception of the resurrection of the body (*vv.* 35 ff.). His argument, which at this point proceeds entirely by analogies, is briefly this. In the first place he takes the analogy of the seed, where we see life persisting through the death of its integument and appearing again not as bare life but as organic, and organising for itself a new body. Secondly, by another series of analogies, he shows how the organising life uses different materials to form its body under the different conditions in which it has to act. It is always embodied life: but the body or organic structure in

and through which it acts is adapted to each new environment. Finally, he applies these analogies to the persistence of the spiritual life through the bodily death. In the new state, the spirit, as united with the risen Christ, receives or organises a new body, a spiritual body suited to the wholly spiritual conditions in which it now works. This spiritual body is as truly natural to it now, as was its fleshly body in its former life: and it marks as completely its kinship with the risen Lord, the second man, as the earthly body marked its kinship with Adam, the first man. There is no question of the bare revival of flesh and blood: they belong to the earthly, corruptible conditions of the first life: in refusing to admit such a view of the resurrection the Corinthians were right. But neither is it a question of the survival of bare and abstract spirit. The individualised spirit of personality, which was trained and developed, saved and redeemed under earthly conditions, retains its organic character and power under the new heavenly conditions, and developes or receives the new organism necessary for action in those new conditions. And this new organism, this new body, is the same in character with that which the risen Son of Man Himself wears and uses.

We see then that S. Paul's whole conception of the resurrection life depends upon his conception of the resurrection of the Lord and the union of Christians with Him. It is opposed at once to the materialistic view which characterised most Jewish speculation on the subject and the popular ideas current at the time, and also to the philosophic theories which tended always to the position that the individual life is reabsorbed into the divine. He stands for the permanence of personality. There is indeed a close and intimate union of spirit with the risen Lord: but that union is such that the whole saved and purified personality is retained in ever fuller and purer activities for this union. In this way, once more, the ethical value of spirit is asserted, not for this life only, but as its permanent and eternal significance: the discipline of the time of probation in the body receives its full fruit (cf. *vv.* 30 ff.). And there is a continuity of bodily, that is to say, in S. Paul's sense, of organic character in the individual, though the elements change, which the organising life uses for its purposes under different conditions. It is

this continuity, giving permanent value to the acts of the human spirit in its earthly life, which would seem to be the essential matter of the doctrine of the resurrection of the body. If we ask what is the relation of the resurrection body to the body of flesh and blood, the answer is that they stand in the same relation to the organic spirit under its different conditions: they are each natural to it in the respective spheres: the spiritual body reveals the character as it subserves the purposes of the risen spirit, even as the material body did for the spirit living on earth. In fact for S. Paul the term 'body' implies much more the organic character than the material which is organised: and its nature is determined more by the organising factor than by the organised material. A 'psychic' body is due to the natural principle of life organising for itself an implement out of its corruptible environment; while a spiritual body is due to the principle of higher life from God organising an implement out of its heavenly and eternal environment. It is true that in the earthly life the spirit perforce makes use of the psychic organism for its own purposes: but it does so at great expense of strain and effort, as working on an alien and perishing material (cf. 2 Cor. iv. 16 ff.): by this strain and effort it gains its own moral development, and converts the suffering and shame of the corruptible into the expression and revelation of the powers and characters of the eternal world. Thus it becomes ready for its free and perfect self-expression in that heavenly world to which it passes through death, the physical death which is but the climax of the experience of life in the flesh.

The power by which this development and ultimate transformation of the man takes place is the Holy Spirit as the Spirit of the risen Lord. By the union which the Holy Spirit brings about the man becomes a new creature 'in Christ,' already enabled in the present life to develope and exhibit that human character which the Lord has made His own, and destined in the life after death, in the full development of his redeemed nature in its true home, to realise as his own in his own place and degree the glorified humanity of the risen Lord.

12. THE LORD JESUS CHRIST.

The review, which we have now undertaken, of the topics of the Epistle sets before us the interests and practice of the young Corinthian church with extraordinary fulness, unparalleled in any other epistle. The variety is indeed bewildering and the details often obscure. Much that must remain in a great degree dark to us was of course perfectly plain to the apostle and his readers. And now amid this variety and frequent obscurity we have to ask whether we can gather from the apostle's treatment any large principle which gives unity and significance to the whole document. He treats of limitations of the intellect, of personal morality, of social relations internal and external, of the remarkable and diverse phenomena included under the class of spiritual gifts, and of the profound question of the life after death. Is there any common truth which holds the solution of all these manifold problems? The answer is unmistakeable, and it is that which gives the Epistle the character, not of a mere occasional writing whose interest evaporates with the circumstances which called it forth, but of a document of permanent and profound religious importance. It is in the conception of the Person of the Lord Jesus Christ that we find this common truth which gives unity and coherence to the whole Epistle.

The dominant note is struck in the introductory verses. The church at Corinth is characterised as composed of a number of individuals who 'have been sanctified in Christ Jesus': they share with others the distinctive mark of worshippers of our Lord Jesus Christ: it is in Christ Jesus that the grace was given them to which they owe their abundant exhibition of spiritual gifts: they look for His full revelation, they hope to stand unimpeachable before His judgment seat: the call they had from God was to partnership in His life and work. As source of Christian character and powers, as companion of Christian life and work, as hope of all effort, and judge of all achievement He stands in the forefront of the Epistle, and in all as co-operating with God the Father, the personal channel of His action towards man.

And in each section of the Epistle the decisive word which deals

with the successive problems, is given by reference to the same Lord Jesus Christ.

(a) Alike the object, methods, and faculty of Christian wisdom are found in Christ. The Lord, once crucified, is the wisdom and the power of GOD, and as such is the direct object and content of spiritual knowledge. Only as revealed in Him, once crucified and now enthroned as Lord, can the ways of GOD and GOD Himself be known. The secret of GOD is revealed in Him. Spiritual realities are the realities of His Person, His life and death and resurrection, and the realities of His character as revealed in His life. This point is not indeed developed at this stage in the Epistle : it waits for the fuller discussion of spiritual things in the later chapters, where is brought out their essentially moral significance, in correspondence with the character of Jesus, culminating in the supreme quality of love. Here the conclusion is directly drawn that the methods of this wisdom can no longer be the methods of ordinary controversy and debate ; there is no room either in teacher or taught for personal proclivities and comparisons, in view of the fact that both the truth and the power of knowing it are given in Christ. For, finally, the power of entering into these spiritual realities is itself the effect of union with the same Christ, who is the object of knowledge. 'We have Christ's mind.' The whole capacity for knowledge of divine things depends upon the indwelling Christ. He it is that thinks and knows in His members. Their union with Him involves the sharing of His knowledge by virtue of the enhancement of the spiritual powers in man by His Spirit. The thought is expressed more fully in Eph. iii. 15 f. I pray that the Father 'may give you according to the wealth of His glory to be strengthened through His Spirit in the inner man, that the Christ may take up His dwelling through faith in your hearts in love, that being rooted and grounded you may gain full strength to grasp with all the saints what is the breadth and length and height and depth, and to apprehend the love of the Christ that passeth apprehension, that ye may be filled with all the fulness of God.' Here is the same connexion between the indwelling of the Christ and the knowledge of Christ and in Christ of God.

This conception of the nature of Christian wisdom is applied to counter the tendency to partisanship. All such cliques are

inconsistent with the common and exclusive allegiance to the crucified Lord. It is irrational to make much of leaders, because they are but ministers of Christ, drawing all their power from God and responsible to Him alone. Teachers and learners are placed in their true relation to each other, and the right attitude and temper of the Christian student is determined by the conception of Christ as the Truth.

(b) The following sections of the Epistle (cc. v.-xiv. incl.) deal with questions of Church discipline and Church order, the practical application of Christian principles to the discipline of the personal life, especially as regards the relations of men and women, and to the regulation of the common life, whether in the affairs of daily intercourse, or in the management of church assemblies. The fundamental principle on which the solution of all the problems is based, is the Lordship of the risen Christ. It is on His authority that the Church is to exercise discipline on the individual offender. It is by reference to the service due to the Lord that the vexed questions of marriage are treated. The decision of the moot points of idol meats ultimately depends upon the recognition that allegiance is due exclusively to the Lord, and that all the members of the society are united in that common loyalty. But here too a deeper note is struck. The Lordship in question is not merely a supreme external sovereignty: it is also an internal and determining life. Christians are not merely related to their Lord as subjects to a master: they are members of a body which draws its life from Him as the central source of life. Here too the profoundest and most characteristic expression of the relation is given by the phrases 'in the Lord,' 'in Christ.' All rules of practical life are in fact the working out of the character which is imposed upon His members by His character, and made actual in the Christian individual and society by the operation of His Spirit. As to the seeker after truth He is Himself the Truth, so to the seeker after righteousness He Himself is the Way. This it is which gives unity to the whole body of special rules and guides surely through the labyrinth of conflicting and ambiguous duties: even where no clear decision can be given, there is an appeal to the mind trained in this service and practised in this way.

The same canon is applied to determine the relative values of

13. ANALYSIS.

A. INTRODUCTION.

i. 1-9. Greeting from Paul and Sosthenes to the Corinthians, with emphasis on the union of all the saints in the worship of the Lord Jesus Christ.

Thanksgiving for the proficiency of the Corinthians in certain gifts, with emphasis on the source of all gifts, on the Christian attitude of expectation of the coming of Christ Jesus and confidence in His support in the judgment, and in the faithfulness of God.

B. REPORTS THAT HAVE REACHED S. PAUL FROM CORINTH.
(i. 10-vi. 20.)

(a) i. 10-iv. 21. *Factions in the church.* Plea for unity on the ground of (i. 10-17) the simplicity and profundity of the Gospel, (i. 18-iii. 2) the divine character of the wisdom which it embodies, (iii. 3-17) the relative insignificance of the personal instruments of its preaching, (iii. 18-iv. 14) the all-sufficiency of the Person and the authority of the Christ, (iv. 15-21) the authority of S. Paul, their first missionary and father.

(b) v. 1-vi. 20. *Discipline in the church.* (v. 1-13) A grave case of immorality has been overlooked, when it should have been judged: there can be no compromise or collusion in such cases among the brethren; (vi. 1-11) law-suits about worldly matters should not be allowed: disputes should be settled by arbitration within the society; (vi. 12-20) the rights of Christians are limited by the duty owed to the Lord; the principle is exemplified by the duty of personal purity.

C. QUESTIONS SUBMITTED TO S. PAUL IN A LETTER FROM
CORINTH. (vii. 1-xv. 58.)

(a) vii. 1-40. *Marriage.* (vii. 1-16) Celibacy is to be recommended in present circumstances, but marriage is lawful, and in view of human weakness generally advisable; but not obligatory. It is permanently binding except when contracted before conversion of one party to the faith: then the Christian partner is free, but must be guided by the thought of what

makes for peace. (17-24) Generally, all natural states of life are allowable for Christians, and are opportunities for exercising their Christian calling. (25-40) The particular cases of virgins and widows are discussed.

(b) viii. 1-xi. 1. *Idol feasts and meats consecrated to idols.* (viii. 1 b-12) The general principle laid down by some Corinthians, of the nonentity of idols and the complete indifference of the whole matter, must be qualified by the consideration of the interests of the more scrupulous among the brethren. (viii. 13-ix. 23) The first inference is that the strong, the free, must abstain out of consideration for the weak: this is illustrated at length by S. Paul's own practice in abstaining from using the full rights of his apostleship in the interests of the Gospel. (ix. 24-x. 13) The second inference is that, for all, abstention is necessary as an act of self-discipline: illustrated by the warning example of Israel in the wilderness. (x. 14-25) The third inference is that abstention is necessary whenever the freedom claimed involves practices which are inconsistent in Christians: in particular the attendance at idol feasts is wholly inconsistent with the attendance at the Lord's Supper. (x. 25-xi. 1) On the other hand, there is no such inconsistency in merely eating meats which have been consecrated to idols: here the only reason for abstention is consideration for the scrupulous. The guiding principle is to do all things with a view to the glory of God and the avoidance of offence, after S. Paul's example.

(c) xi. 2-xiv. 40. *Questions arising out of the conduct of Christian assemblies.* (xi. 2) The loyalty of the Corinthians is acknowledged.

(a) xi. 3-16. The dress of women: they are to be veiled.

(β) xi. 17-34. An exception to the praise given has to be made in consequence of reports S. Paul has received as to the conduct of the Eucharist. The origin and significance of this rite is recalled: and strict injunctions are given for its solemn and orderly celebration. Other details are left for further regulation by the apostle.

(γ) xii. 1-xiv. 40. *Spiritual gifts.* (xii. 1-3) Spiritual utterances are to be tested by the relation they indicate to the Lordship of Jesus. (4-11) The variety of gifts all proceed from

one source and each has its proper aim of service. (12-27) They are in fact endowments of individuals to enable them to perform their several functions as members of the body of Christ: (28-xiii. 13) and their relative importance depends on the nature of the service they enable to be rendered: this emphasis on service leads to the assertion that the highest way of all is the practice of love, as the supreme manifestation of Christian character. (xiv. 1-25) The special case of the relative value of prophecy and speaking with tongues is discussed: and it is shown that prophecy is the more important as conducing to the improvement of the congregation. (26-33) Certain rules are given for regulating prophesying and 'tongues,' on the principle that all such gifts are under the control of their possessors, and that all should be done decently and in order. (34-36) Women are forbidden to speak in the assemblies. (37-40) Final summing up and enforcement of his appeal: it is a commandment of the Lord.

(d) xv. *The nature of the resurrection*¹ has been discussed at Corinth, and is now expounded. (1-4) The fundamental fact is the resurrection of Christ (5-11) as established by competent witnesses, including finally S. Paul himself. (12-22) Consequently, the denial of the resurrection involves the denial of Christ's resurrection, and evacuates the Gospel of all meaning: on the other hand, the assertion of Christ's resurrection involves the belief in the resurrection of Christians: because Christians are one with Christ through His humanity. (23-29) The order of the resurrection, and its place as the culmination of the redeeming work of the Son. (29-34) The denial of the resurrection cuts at the root of all Christian effort and hope. (35-50) The difficulties attending the idea of the resurrection are met (35-41) first by analogies from nature, that is, from the life of the seed, persisting through death and gaining a new embodiment, and also from the variety of embodiment in different kinds of creatures, (42-50) and secondly from a consideration of the true relation between the spiritual and the natural, and of the true destiny and character of man in Christ. (51-58) Finally,

¹ It is doubtful whether this subject was raised in the Corinthian letter, or suggested by reports which had reached S. Paul.

the triumph of the resurrection is declared : and the consequently overwhelming motive for Christian effort and confidence.

D. MATTERS OF BUSINESS. (xvi.)

1-4. The collection for the saints. 5-12 S. Paul's plans.

13-21. Last words of advice : a commendation : an expression of gratitude : greetings : final salutation.

14. INTEGRITY.

The integrity of the Epistle had not been seriously disputed, till the question was raised by J. Weiss. The high importance of his contribution to the study of the Epistle makes it desirable to examine briefly his suggestions on this matter.

We know of four letters from S. Paul to the Corinthians. The first mentioned in 1 Cor. v. 9. The second is our first Epistle. The third is referred to in 2 Cor. ii. 4 al. and is probably preserved in part in 2 Cor. x.-xiii. The fourth is our 2 Cor. i.-ix. (See above p. xv.)

Weiss argues against the probability that our first Epistle has been preserved in the form in which it was originally written on two lines—first, the probable history of the document, secondly internal incoherence and inconsistencies.

I. He points out that our MSS. of S. Paul's Epistles are not direct descendants of the autographs, but derived from collections of the Epistles made by the Churches. He urges that in the process of collecting there was abundant scope for editorial changes and combinations.

That such combinations were possible and even likely must be admitted by anyone who holds that 2 Cor. is a composite document, cc. x.-xiii. belonging to the 'painful' or third letter. Weiss finds similar combinations in Rom. xvi. and Phil. iii. 2-iv. 3.

He urges the probability of such a combination being found also in 1 Cor., on the ground of the history of the correspondence between S. Paul and the Corinthians. The Corinthians possessed four papyrus rolls of S. Paul's letters. It would be

remarkable that these should be all preserved in their order and undamaged. Frequent use would cause damage and loss of leaves (*sic*): and in repairing, interchange of leaves might easily take place. On the other hand, the community would scarcely allow two such letters to disappear completely. It is surprising that commentators assume that the second and fourth letters were preserved intact, while the first and third were allowed so to disappear. It is more natural to assume that our two letters are an editorial combination of the original four.

This argument, interesting as it is, seems scarcely adequate to its conclusions. In the first place, Weiss speaks of 'rolls' and 'leaves.' But these two descriptions are inconsistent. A 'roll' does not consist of 'leaves.' There seems to be little doubt, as Weiss assumes, that S. Paul's letters and the early copies of them were all written on papyrus rolls: it was the almost universal form for such documents in his time (Kenyon, *Textual Criticism of N.T.*, pp. 39f., and *Ch. Qu. Review*, Oct. 1914, p. 71¹). This fact at once puts a limit on the kinds of combination of several documents which are at all probable. That is to say, unless a copyist editor sets out with a very definite intention of combining several documents, as did, for instance, S. Luke in the composition of his Gospel, we should expect only such combinations as involved the addition, at the end of an apparently imperfect roll, of a fragment which seemed to give it completeness; or the insertion in the course of copying of an occasional fragment for which it was desired to find a place. Of the first kind, Rom. xvi. and 2 Cor. x.-xiii. would be instances, if admitted: and certainly Mk xvi. 9-20. Of the second kind, possibly 2 Cor. vi. 14-vii. 1, Phil. iii. 2-iv. 3,

¹ 'The normal type before the middle of the second century was the papyrus roll (columns hardly ever so narrow as to contain 10-12 letters, and hardly ever so short as to contain only 16 lines). The codex form began to come into not infrequent use in the third century, and the Christians were the first to make use of it; but there is no extant example earlier than the third century, and no evidence of all four gospels being included in a single set before the fourth. Martial proves the existence of vellum codices as early as the first century, but etc.' Thus the possibility of interchange of leaves is very slight.

and certainly Joh. vii. 53-viii. 11. Such a wholesale rearrangement, as Weiss suggests, would imply either that the MSS. had got into a hopelessly damaged condition such as must have left much more obvious traces in the condition of the text: or that an editor had either the desire or the audacity to institute such a radical treatment of documents, *ex hypothesi* treasured and in all probability frequently read in public by the Corinthian church. Neither of these suppositions seems to be even plausible.

But the foundation of the argument is itself insecure: that is, the improbability of the survival of only two letters out of the four, and those in their original shape. As to the disappearance of the first letter, all we know about it is that it contained instructions which were misunderstood by the Corinthians; and this misunderstanding was corrected in our 1 Cor. This fact makes it probable that the Corinthians would regard it as superseded. It would in that case be no longer read in public, and still less copied for communication to other churches. As regards the third (the 'painful') letter, there is good ground for supposing that we have a considerable fragment of it preserved at the end of 2 Cor. Thus we have three of the letters represented in our collection; and a probable reason given for the disappearance of the first. It is hardly necessary further to point out the paradox in an argument which involves at once great carelessness in preserving the letters and laborious industry in collecting them for communication to other churches.

II. Weiss supports his general considerations by an appeal to the incoherences and inconsistencies of the letter itself.

(a) He holds that there is a grave inconsistency between the arguments as regards idol feasts in cc. viii. and x. In the former, he argues, the participation in such feasts is allowed but caution is recommended in view of the position of the 'weak' brother. In c. x. on the other hand such participation is directly forbidden. He holds that c. x. 1-22, with ix. 24-27, belongs to the first letter: and that the difficulties attending the prohibition and perhaps protests from Corinth led S. Paul to modify his instructions in his later letter.

(b) He holds that vi. 12-20 belongs to the first letter and to

its treatment of Christian duty in regard to fornicators which is referred to in v. 10; and suggests that it followed directly on x. 22.

(c) He includes in this letter also xi. 2-34 followed by xvi. 7b-9, 15-20, chiefly on the ground that the praise given in xi. 2 is inconsistent with the many occasions for rebuke or correction which have been dealt with in the preceding chapters. He does not for the present decide whether this section formed the beginning of the letter or followed the above-mentioned sections.

The first letter (A) then contained ix. 24-x. 22, vi. 12-20 and xi. 2-34, xvi. 7b-9, 15-20.

To the second letter (B) he assigns the rest of the Epistle, but supposes that c. xiii. followed c. viii. and c. ix. 1-23 followed x. 24-xi. 1. But he suggests that a more probable solution is that even this remainder of our Epistle should be assigned to two letters (B_1 , B_2), mainly on the ground that cc. i. 11-vi. 11, forming a solid block, are of a more severe tone than any other part of the Epistle. It appears, though it is not stated, that he would assign this fragment to the third or principal letter. We have then either the second letter (B) containing cc. i. 11-vi. 11, vii., viii., xiii., x. 24-xi. 1, ix. 1-23, xii., xiv., xv. and xvi. (excluding the passages mentioned above); or letter B_1 including all except i. 11-vi. 11 referred to B_2 .

The question whether the inconsistencies or incoherences, on which this remarkable scheme is based, exist at all or are sufficient to carry the weight of the scheme is dealt with at the proper places in the commentary. See also above pp. xliv, xlv for the examination of the course of S. Paul's argument. I should almost be content to take as a crucial test of the recklessness of Weiss' procedure his transposition of c. xiii., which is nothing less than to tear the heart out of the whole discussion of spiritual gifts.

Here it will be enough first to call attention to the extraordinarily artificial and elaborate procedure which must be attributed to the editor of the correspondence if this theory or anything like it is correct. We have not here the half accidental juxtaposition of two large fragments, or the insertion of occasional fragments for the sake of preservation. We have a deliberate and far from unskilful interweaving of two (or three) separate

documents, which *ex hypothesi* must have been well known to the authorities, on whose behalf the supposed editor was acting : for the communication of the documents to other churches, the motive for collecting them, must have been official. The only justification for this highly artificial theory is supposed inconsistencies and incoherences in the Epistle as we have it.

And on this we may in the second place remark that in this letter we have a large number of subjects, and some of them very complicated, treated in succession. Some of them involve common principles, others stand by themselves. All involve not only questions of principle but matters of practice as well in which precise decisions are more difficult to make. It is inevitable that the connexions between the several sections should be to a certain extent arbitrary : that is to say, the writer chooses his own order and way of dealing with them on grounds which for the most part would be known and felt only by himself ; though we can in many cases suggest the ground for a particular arrangement. It is also inevitable that there should be repetitions and even superficial inconsistencies. Above all it must be constantly remembered that the whole letter is directed to meet a complex and yet definite situation, which is known to us only as the result of laborious and to some extent speculative reconstruction, but to S. Paul and his readers was as familiar as their everyday life ; and further that a great part of it is itself an answer to a letter, which we have not got before us. It is obvious that such an answer would take its colour, and even much of its phraseology and order from the document with which it dealt. Here and there we can detect with some plausibility details of this influence ; but it no doubt permeates the whole letter far more extensively than we can now discern.

Under these conditions, the only justification for assuming such an extensive redaction as Weiss suggests would be either definite documentary evidence, which is in fact and necessarily wanting, or such clear indications of disorder and fragmentariness as would be at once obvious and conclusive. But no one can reasonably maintain that there are such indications ; the mere fact that Weiss is practically the only scholar of repute who has detected this fragmentary character is strong testimony to this statement.

15. HISTORY OF THE EPISTLE.

The external witness to the Epistle is earlier and stronger than that of any other book in the New Testament. It is referred to in set terms by Clement (XLVII. 1) and influences his language in several places. Ignatius 'must have known this Epistle almost by heart. Although there are no quotations (in the strictest sense, with mention of the source), echoes of its language and thought pervade the whole of his writings in such a manner as to leave no doubt whatever that he was acquainted with it.' Polycarp certainly uses it: Hermas probably has it in mind in one passage. The Epistle therefore was well known to the Apostolic Fathers. (See *The N.T. in the Apostolic Fathers.*) It is quoted both by Justin Martyr and by Athenagoras; Marcion included it in his canon; Basilides refers to it as Scripture. Irenaeus and Tertullian quote it frequently. It is unnecessary to pursue the subject further. See Westcott, *Canon* (index).

16. TEXT.

For the authorities for the text reference may be made to the edition of the second Epistle in this series. Some important various readings are dealt with in the commentary.

17. LIST OF BOOKS.

The following list includes the principal books referred to in the Introduction and Commentary.

1. *Commentaries on the Epistle.*

Bachmann in Zahn's *Commentar zum N.T.* Leipzig, 1910.

Cramer, *Catena.* Oxford, 1848.

Edwards. 1885.

Evans, in the *Speaker's Commentary.*

Field, *Notes on Tr. of the N.T.* Camb. Univ. Press, 1899.

Goudge, in the *Westminster Commentaries.*

Heinrici, *Meyer's Kommentar.* 7th ed. 1888. (Heinr.)

Lietzmann, *Handbuch zum N.T.* Tübingen, 1907.

(Lietzm.)

- Milligan, Greek Papyri, Selections. Camb. Univ. Press, 1910.

Papyri, in various collections. (Papp.)

Rutherford, *The New Phrynichus*.

Witkowski, *Ep. Privatae Graecae*. Teubner, 1907.

5. *Other books of reference.*

Batiffol, *Primitive Catholicism*. E.T. Longman, 1911.

Bonhöffer, *Epictetus and the N.T.*

Clemen, *Primitive Christianity and its non-Jewish sources*.
E.T. T. and T. Clark, 1912.

Dalman, *The Words of Jesus*. E.T. Edinb. 1902.

Davidson, *Old Testament Theology*. Edinb. 1904.

Deissmann, *Bibel Studien*, I. and II. Marburg, 1895, 1897.

S. Paul. E.T. Hodder and Stoughton, 1912.

Light from the Ancient East. E.T. Hodder
and Stoughton, 1910.

v. Dobschütz, *Die Urchristl. Gemeinde*. Leipzig, 1902.

Probleme des Ap. Zeitalters. Ib. 1907.

Duchesne, *Christian Worship*. E.T. S.P.C.K. 1910.

Harnack, *Geschichte der Altchr. Lit.* 1897.

Hort, *Ecclesia, and Judaistic Christianity*.

Journal of Theological Studies. Oxford Press. (J.T.S.)

Kennedy, *S. Paul and the Mystery Religions*. London,
1913.

Lake, *The Earlier Epistles of S. Paul*. Rivingtons, 1911.

Lightfoot, *On a fresh Revision of the N.T.* (Lft.)

Mackintosh, *The Person of Jesus Christ*. Edinb. 1913.

Nestle, *Textual Criticism*, Williams and Norgate, 1901.

Ramsay, *Pauline and other Studies*, 1906, and other
works.

Reitzenstein, *Die Hellenistischen Mysterienreligionen*.

Berlin, 1910. (Reitz.)

Swete, *The Holy Spirit in the N.T.* Macmillan, 1909.

The New Testament in the Apostolic Fathers. Oxford,
1905.

Zahn, *Einleitung zum N.T.* Leipzig, 1900.

Gesch. des Kanons, 1888-92.

*The letters in brackets give the abbreviations by which
books are generally quoted.*

18. LIST OF ABBREVIATIONS.

The following abbreviations are used among others which explain themselves :

al. *alibi*.

ap. *apud*.

appy, apparently.

cf. *confer*.

cft. *confert*.

ct. contrast.

exc. except.

LXX. the Septuagint translation of O.T.

l.c. *locus citatus*.

n. note.

qu. quotation.

sc. *scilicet*.

tr. translate.

T.R. Textus Receptus.

vb. verb.

v.l. *varia lectio*.

|| parallel to or a parallel passage.

)(opposed to.

A reference to notes on other books of the N.T., without mention of the name of a commentator, refers to editions in this series (sometimes quoted as *C.G.T.*).

19. CHRONOLOGICAL TABLE.

Dates		Acts	Writings	Roman Emperors
Ramsay, <i>Pauline Studies</i> , 1906	Turner, <i>Hastings' D.B.</i>			
B.C. 1	B.C. 7-6	The Nativity		A.D. 14 Aug. 19, Augustus d.
	A.D. 26	Birth of Saul		
	29	The Baptism		
		The Crucifixion and Resurrection		
		Pentecost	i.	
		The death of Stephen	ii.	
		Philip—Samaria—Caesarea	vii. 54	
	35-36	Conversion of Saul... ..	viii. 4-40	
	38	Saul's first visit to Jerusalem	ix. 26	
A.D. 32 Jan. 25		Saul's retirement to Tarsus	ix. 26	
34		S. Peter—Lydda—Joppa—Caesarea (Cornelius)	ix. 32-xi. 18	37 Mar. 16, Tiberius d.
		Missionary activity in Phoenicia, Cyprus, Antioch	xi. 19-26	41 Jan. 24, Caligula d.
44	44	Barnabas at Antioch—Saul		
45	46-47	Death of Herod Agrippa I.	xii. 20	
		Famine in Judaea—second visit to Jerusalem	xi. 27-xii. 25	
46 Mar. (or 47)	47 Apr.	First Missionary Journey	xiii.	
48 Aug. (or 49)	48 Nov.	Return to Antioch	xiv. 26	
50 early	49 Pente-cost	Third visit to Jerusalem: the Apostolic Council		
	49 or 50	Expulsion of Jews from Rome	xv.	
50 summer	49 Sept.	Second Missionary Journey	xviii. 2 xv. 36	

50-51	Work in Macedonia	...	xvi. 12 f.	1-2 Thess.
51 Sept.	Arrival at Corinth ...	...	xviii. 1	
52 summer	Gallio comes to Corinth	...	xviii. 12	
53 Feb.	Departure from Corinth	...	xviii. 18	
53 Mar.	Fourth visit to Jerusalem ...	...	xviii. 22	
53 April	Antioch	...		Gal. (Ramsay)
53 summer	Galatian Churches visited ...	...	xix. 1	
53 Dec.	Arrival at Ephesus ...	...	xix. 2	
56 Mar.	Felix becomes procurator of Judea	...		1 Cor.
	Departure from Ephesus ...	...	xx. 1	2 Cor.
	Macedonia	...		Gal., Romans
55-56	Corinth	...	xx. 3	
56	Passover at Philippi	...	xx. 6	
56	Pentecost at Jerusalem	...	xxi. 34	
56-58	S. Paul's arrest and imprisonment at Caesarea	...	xxiv. 1	
58	Festus succeeds Felix	...	xxiv. 27	
58	S. Paul sails for Rome	...	xxvii. 1	
59	Arrival at Rome	...	xxviii. 16	
59-61	Imprisonment at Rome	...	xxviii. 30	Philip., Ephes., Coloss., Philem.
61-64	Later Journeys	...		1 Tim., Titus
64	S. Paul arrested at Nicopolis (?) or Troas	...		64 Aug., Nero's persecution begins
64-65	Imprisonment and execution at Rome	...		
70	Capture of Jerusalem	...		2 Tim.
62-66				64 Aug., Nero's persecution begins
67				68 Jan. 9, Nero d.
67				

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Ι ¹ΠΑΤΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς ²τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν καὶ ἡμῶν· ³χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

⁴Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ⁵ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, ⁶καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, ⁷ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ⁸ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. ⁹πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

¹⁰Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹¹ἐδηλώθη

γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν. ¹²λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. ¹³μεμέρισται ὁ χριστός. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἥ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαῖον, ¹⁵ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε. ¹⁶ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον. λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. ¹⁷οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

¹⁸Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.

¹⁹γέγραπται γάρ

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,

καὶ τὴν σύνεσιν τῶν σύνετῶν ἀθετήσω.

²⁰ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; ²¹ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

²²ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν. ²³ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν, ²⁴αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. ²⁵ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

²⁶Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ

εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά, ²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, [καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ, ²⁹ ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ. ³⁰ Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις, ³¹ ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.

2 ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ, ² οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον· ³ καγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ⁵ ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν· ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν· ⁹ ἀλλὰ καθὼς γέγραπται

Ἄ οφθαλμός οὐκ εἶδεν καὶ οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,

ὅσα ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

¹⁰ ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

¹¹ τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. ¹³ ἢ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συνκρίνοντες. ¹⁴ ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ¹⁵ ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ¹⁶ τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν. **3** ¹ Καγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. ² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὐπω γὰρ ἐδύνασθε.

Ἄλλ' οὐδὲ [ἔτι] νῦν δύνασθε, ³ ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁴ ὅταν γὰρ λέγῃ τις Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ ἀνθρωποὶ ἐστε; ⁵ τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκύστω ὡς ὁ κύριος ἔδωκεν. ⁶ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανέν· ⁷ ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. ⁸ ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον, ⁹ θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε. ¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω

πῶς ἐποικοδομεῖ· ¹¹θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
 θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός·
¹²εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
 ἀργύριον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,
¹³ἐκάστου τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ ἡμέρα
 δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ
 ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει· ¹⁴εἴ τις
 τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·
¹⁵εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς
 δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός· ¹⁶Οὐκ

οἶδατε ὅτι ναὸς θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν
 οἰκεῖ; ¹⁷εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ
 θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

¹⁸Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς
 εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
 γένηται σοφός, ¹⁹ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία
 παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ· Ὁ δρασσόμενος
 τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν ²⁰καὶ πάλιν Κύριος
 γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰς ἡ μάταιοι.
²¹ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν
 ἐστίν, ²²εἴτε Παῦλος εἴτε Ἀπολλὼς εἴτε Κηφᾶς εἴτε
 κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστῶτα εἴτε μέλ-
 λοντα, πάντα ὑμῶν, ²³ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ
 θεοῦ.

4 ¹Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπη-
 ρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. ²ὧδε
 λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ.
³ἔμοι δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ
 ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·
⁴οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδι-
 καίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν. ⁵ὥστε μὴ
 πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ

φωτίσει τὰ κρυπτὰ τοῦ σκούτους καὶ φανερῶσει τὰς βου-
λὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ
ἀπὸ τοῦ θεοῦ.

⁶ Ταῦτα δέ, ἀδελφοί, μετεσχη-
μάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν
μάθητε τό Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ
ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. ⁷ τίς γάρ σε διακρίνει;
τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
ὥς μὴ λαβών; ⁸ ἤδη κεκορεσμένοι ἐστέ; ἤδη ἐπλουτή-
σατε; χωρὶς ἡμῶν ἐβασιλεύσατε; καὶ ὄφελόν γε
ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συνβασιλεύσωμεν.

⁹ δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ
κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ ἡμεῖς μωροὶ διὰ
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,
ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

¹¹ ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ
γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν ¹² καὶ
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λαιδορούμενοι
εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, ¹³ δυσφημούμενοι
παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθη-
μεν, πάντων περίψημα, ἕως ἄρτι.

¹⁴ Οὐκ ἐντρέπων
ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
νουθετῶν· ¹⁵ ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν
Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ
Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

¹⁶ παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. ¹⁷ Διὰ
τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον
ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς
ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν
πάσῃ ἐκκλησίᾳ διδάσκω.

¹⁸ Ὡς μὴ ἐρχομένου δέ
μου πρὸς ὑμᾶς ἐφυσιώθησιν τινες· ¹⁹ ἐλεύσομαι δὲ ταχέως

πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. ²¹ τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

5 ¹Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. ² καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας; ³ Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον ⁴ ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, ⁵ παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. ⁶ Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ⁷ ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτίθη Χριστός· ⁸ ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας. ⁹ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, ¹⁰ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. ¹¹ νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐὰν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνέσθιειν. ¹² τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ

τοὺς ἔσω ὑμεῖς κρίνετε, ¹³ τοὺς δὲ ἔξω ὁ θεὸς κρίνει; ἐξάρατε τὸν πονηρὸν ἐξ ἡμῶν αἰτῶν.

6 ¹Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ²ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; ³οὐκ οἴδατε ὅτι ἀγγέλους κρινούμεν, μή τιγε βιωτικά; ⁴βιωτικά μὲν οὖν κριτήρια εἰάν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε; ⁵πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ, ⁶ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ⁷ἤδη μὲν οὖν ὅλως ἡττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ⁸ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ⁹ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται ¹⁰οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ' ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν. ¹¹Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

¹²Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. ¹³τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. ¹⁴ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵οὐκ οἴδατε

ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο. ¹⁶ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ λόγοι εἰς σάρκα μίαν. ¹⁷ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνευμά ἐστιν. ¹⁸φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν, ²⁰ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

7 ¹Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι· ²διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. ³τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. ⁵μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴτι [ἂν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσῃτε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν [ὑμῶν]. ⁶τοῦτο δὲ λέγω κατὰ συνγνώμην, οὐ κατ' ἐπιταγὴν. ⁷θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

⁸Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς καὶ ἐγώ· ⁹εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμεῖν ἢ πυροῦσθαι. ¹⁰Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, — ¹¹ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, —

καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. ¹²Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν. ¹³καὶ γυνή ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα. ¹⁴ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνή ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγιά ἐστιν. ¹⁵εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. ¹⁶τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; ¹⁷Εἰ μὴ ἐκάστῳ ὡς μεμέρικεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. ¹⁸περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμνέσθω. ¹⁹ἡ περιτομὴ οὐδὲν ἐστιν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. ²⁰ἕκαστος ἐν τῇ κλήσει ἢ ἐκλήθη ἐν ταύτῃ μενέτω. ²¹δοῦλος ἐκλήθη; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. ²²ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ. ²³τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ²⁴ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

²⁵Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

²⁶Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. ²⁷δέδεσαι γυναικί; μὴ ζῇτε λύσει· λέλυσαι

ἀπὸ γυναικός· μὴ ζήτει γυναῖκα· ²⁸ ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες. καὶ ἐὰν γήμη [ἡ] παρθένος, οὐχ ἥμαρτεν. θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι. ²⁹ Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνησταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν, ³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, ³¹ καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· ³³ ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται. ³⁴ καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἀγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. ³⁵ τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως. ³⁶ Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἀμαρτάνει· γαμείτωσαν. ³⁷ ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει· ³⁸ ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ γαμίζων κρείσσον ποιήσει. ³⁹ Γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ· ⁴⁰ μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην, δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

8 ¹Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκιν ἔχομεν. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. ²εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι· ³εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. ⁴Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. ⁵καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί, ⁶[ἀλλ'] ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. ⁷Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὕσα μολύνεται. ⁸βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν. ⁹βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. ¹⁰ἐὰν γάρ τις ἴδῃ [σέ] τὸν ἔχοντα γινώσκιν ἐν εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; ¹¹ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν. ¹²οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε. ¹³διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

9 ¹Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; ²εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ, ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ

ἐν κυρίῳ.

³ Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη. ⁴ μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν; ⁵ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ⁶ ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; ⁷ τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [ἦ] τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁸ Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Ὅς φιμώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ, ¹⁰ ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. ¹¹ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ¹² εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μὴ τινα ἐνκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. ¹³ οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; ¹⁴ οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ¹⁵ ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ καύχημά μου οὐδεὶς κενώσει. ¹⁶ ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶν μοι καύχημα, ἀνάγκη γάρ μοι ἐπικείται· οὐαὶ γάρ μοι ἐστὶν ἐὰν μὴ εὐαγγελίσωμαι. ¹⁷ εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. ¹⁸ τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζό-

μενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείους κερδήσω· ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· ²¹ τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδανῶ τοὺς ἀνόμους· ²² ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σῶσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. ²⁴ Οὐκ

οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε. ²⁵ πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. ²⁶ ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων· ²⁷ ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

10 ¹ Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον, ² καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, ³ καὶ πάντες [τὸ αὐτὸ] πνευματικὸν βρῶμα ἔφαγον ⁴ καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα, ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ χριστός· ⁵ ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠυδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ⁶ Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκεῖνοι ἐπεθύμησαν. ⁷ μηδὲ

εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν· ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν. ⁸μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπесαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. ⁹μηδὲ ἐκπειράζωμεν τὸν κύριον, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπώλλυντο. ¹⁰μηδὲ γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλυντο ὑπὸ τοῦ ὀλοθρευτοῦ. ¹¹ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. ¹²Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση. ¹³πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

¹⁴Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. ¹⁵ὥς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. ¹⁶Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; ¹⁷ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίουντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; ¹⁹τί οὖν φημί; ὅτι εἰδωλόθυτόν τί ἐστίν, ἢ ὅτι εἰδωλόν τί ἐστίν; ²⁰ἀλλ' ὅτι ἀθύουσιν [τὰ ἔθνη], δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ²¹οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ²²ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν; ²³Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμ-

φέρει. πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴μη-
δεῖς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου. ²⁵Πᾶν

τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας
διὰ τὴν συνείδησιν, ²⁶τοῦ κγρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα
αὐτῆς. ²⁷εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε

πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν
ἀνακρίνοντας διὰ τὴν συνείδησιν· ²⁸ἐὰν δέ τις ὑμῖν
εἴπῃ Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον
τὸν μηνύσαντα καὶ τὴν συνείδησιν· ²⁹συνείδησιν δὲ
λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου· ἵνα τί
γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

³⁰εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ
εὐχαριστῶ;

³¹Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε
τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. ³²ἀπρόσκοποι
καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ
τοῦ θεοῦ, ³³καθὼς καὶ ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ
ζητῶν τὸ ἑαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν,
ἵνα σωθῶσιν. **11** ¹μιμηταί μου γίνεσθε, καθὼς καὶ ἐγὼ
Χριστοῦ.

²Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ
καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. ³Θέλω
δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός
ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ
χριστοῦ ὁ θεός. ⁴πᾶς ἀνὴρ προσευχόμενος ἢ προφη-
τεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν
αὐτοῦ· ⁵πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα
ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν
αὐτῆς, ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. ⁶εἰ
γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ
αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυ-
πτέσθω. ⁷ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι

τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν. ⁸οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· ⁹καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. ¹⁰διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, ¹¹πλὴν οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός ἐν κυρίῳ· ¹²ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ¹³ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; ¹⁴οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν, ¹⁵γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ. ¹⁶Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

¹⁷Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. ¹⁸πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. ¹⁹δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γίνωνται ἐν ὑμῖν. ²⁰Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν, ²¹ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. ²²μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. ²³ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδετο ἔλαβεν ἄρτον ²⁴καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν

ἀνάμνησιν. ²⁵ ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁶ ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ. ²⁷ ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου. ²⁸ δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω. ²⁹ ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί. ³¹ εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. ³² κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευνόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ³³ ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. ³⁴ εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

12 ¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. ² Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἡγεσθε ἀπαγόμενοι. ³ διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει **ΑΝΑΘΕΜΑ ΙΗΣΟΥΣ**, καὶ οὐδεὶς δύναται εἰπεῖν **ΚΥΡΙΟΣ ΙΗΣΟΥΣ** εἰ μὴ ἐν πνεύματι ἀγίῳ. ⁴ Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα. ⁵ καὶ διαιρέσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος. ⁶ καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, καὶ ὁ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ⁷ ἐκάστῳ δὲ δίδοται ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. ⁸ ὧ μὲν γὰρ διὰ

τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ⁹ ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι, ¹⁰ ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ] διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἐρμηνία γλωσσῶν. ¹¹ πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστω καθὼς βούλεται.

¹² Καθάπερ γὰρ τὸ σῶμα ἓν ἐστίν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστίν σῶμα, οὕτως καὶ ὁ χριστός. ¹³ καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν. ¹⁴ καὶ γὰρ τὸ σῶμα οὐκ ἐστίν ἐν μέλος ἀλλὰ πολλά. ¹⁵ εἰπὼν ὁ πούς "Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἐστίν ἐκ τοῦ σώματος." ¹⁶ καὶ εἰπὼν τὸ οὖς "Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἐστίν ἐκ τοῦ σώματος." ¹⁷ εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις; ¹⁸ νῦν δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. ¹⁹ εἰ δὲ ἦν [τὰ] πάντα ἐν μέλος, ποῦ τὸ σῶμα; ²⁰ νῦν δὲ πολλὰ μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται [δὲ] ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν οὐκ ἔχω. ²² ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, ²³ καὶ ἂν δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, ²⁴ τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ

σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δὸς τιμήν, ²⁵ ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. ²⁶ καὶ εἴτε πᾶσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συνχαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. ²⁸ Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. ²⁹ μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; ³⁰ μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν; ³¹ ζηλοῦτε δὲ τὰ χαρίσματα τὰ μέζονα.

13 ¹ Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον. ² κἂν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. ³ κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, κἂν παραδῶ τὸ σῶμά μου, ἵνα καυχῇσώμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ⁴ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ. ⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁸ Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. ⁹ ἐκ μέρους γὰρ γινώσκομεν

καὶ ἐκ μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. ¹¹ ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμεν ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. ¹³ νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

14 ¹ Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. ² ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ⁴ ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. ⁵ θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. ⁶ νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, γί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ⁷ ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; ⁸ καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάσεται εἰς πόλεμον; ⁹ οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς αἴρα λαλοῦντες. ¹⁰ τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ¹¹ ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ

ὁ λαλῶν ἐν ἑμοὶ βάρβαρος. ¹²οὕτως καὶ ὑμεῖς, ἐπεὶ
 ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
 ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. ¹³Διὸ ὁ λαλῶν
 γλώσση προσευχέσθω ἵνα διερμηνεύῃ. ¹⁴ἐὰν [γὰρ]
 προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται,
 ὁ δὲ νοῦς μου ἄκαρπός ἐστιν. ¹⁵τί οὖν ἐστίν; προσεύ-
 ξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ· ψαλῶ
 τῷ πνεύματι, ψαλῶ [δὲ] καὶ τῷ νοῦ· ¹⁶ἐπεὶ ἐὰν εὐλογῆς
 [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
 ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις
 οὐκ οἶδεν· ¹⁷σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ
 ἕτερος οὐκ οἰκοδομεῖται. ¹⁸εὐχαριστῶ τῷ θεῷ, πάντων
 ὑμῶν μᾶλλον γλώσσαις λαλῶ· ¹⁹ἀλλὰ ἐν ἐκκλησίᾳ
 θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους
 κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. ²⁰Ἀδελ-
 φοί, μὴ παιδεία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
 νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. ²¹ἐν τῷ
 νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν
 ἐτέρων λαλήσω τῷ λαῷ τοῦτο, καὶ οὐδ' οὕτως εἰσακού-
 ρονται μου, λέγει Κύριος. ²²ὥστε αἱ γλώσσαι εἰς
 σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις,
 ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.
²³Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ
 πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιώται ἢ
 ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ²⁴ἐὰν δὲ πάντες
 προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης,
 ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵τὰ
 κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, καὶ οὕτως
 πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων
 ὅτι Ὅντως ὁ θεὸς ἐν ὑμῖν ἐστίν. ²⁶Τί οὖν ἐστίν,
 ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει,

διδασχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. ²⁷εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω. ²⁸ἐὰν δὲ μὴ ᾔδιερμηνευτῆς, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ. ²⁹προφηῆται δὲ δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. ³⁰ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. ³¹δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαθηθῶσιν καὶ πάντες παρακαλῶνται, ³²(καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται, ³³οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης,) ὥς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

³⁴Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει. ³⁵εἰ δέ τι μαθηθῶσιν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γὰρ ἐστὶν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. ³⁶Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; ³⁷Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· ³⁸εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. ³⁹ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· ⁴⁰πάντα δὲ εὐσχημόνως καὶ κατὰ γάξιν γινέσθω.

15 ¹Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, ²δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. ³παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,

⁴καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, ⁵καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα· ⁶ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ⁷ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· ⁸ἔσχατον δὲ πάντων ὡς περὶ τῷ ἐκτρώματι ὤφθη καί μοι· ⁹Εγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ· ¹⁰χάριτι δὲ θεοῦ εἰμὶ ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν ἐμοί· ¹¹εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

¹²Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; ¹³εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· ¹⁴εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν, ¹⁵εὕρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν τὸν χριστόν, ὃν οὐκ ἡγείρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται· ¹⁶εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· ¹⁷εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν· ¹⁸ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται· ¹⁹εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

²⁰Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων· ²¹ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ²²ὥς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν

τῷ χριστῷ πάντες ζωοποιηθήσονται. ²³ Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁴ εἴτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν, ²⁵ δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ²⁶ ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, ²⁷ πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ²⁸ ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς πάντα ἐν πᾶσιν. ²⁹ Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; ³⁰ τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; ³¹ καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ³² εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, ἀγῆριον γὰρ ἀποθνήσκομεν. ³³ μὴ πλανᾶσθε· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί. ³⁴ ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

³⁵ Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί, ποῖον δὲ σῶματι ἔρχονται; ³⁶ ἄφρων, σὺ δὲ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ. ³⁷ καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις ἀλλὰ γυμνὸν κέκκον εἰ τύχοι σίτου ἢ τινος τῶν λοιπῶν. ³⁸ ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα. ³⁹ οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν

ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ
 πτηνῶν, ἄλλη δὲ ἰχθύων. ⁴⁰ καὶ σώματα ἐπουράνια,
 καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων
 δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ⁴¹ ἄλλη δόξα ἡλίου, καὶ
 ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων, ἀστὴρ
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. ⁴² οὕτως καὶ ἡ ἀνά-
 στασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν
 ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·
⁴³ σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· ⁴⁴ σπεί-
 ρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ
 ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. ⁴⁵ οὕτως
 καὶ γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς
 ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.
⁴⁶ ἀλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν,
 ἔπειτα τὸ πνευματικόν. ⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς
 χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἷος ὁ
 χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος,
 τοιοῦτοι καὶ οἱ ἐπουράνιοι. ⁴⁹ καὶ καθὼς ἐφορέσαμεν
 τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ
 ἐπουρανοῦ. ⁵⁰ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
 αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ
 φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ⁵¹ ἰδοὺ μυστήριον
 ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλα-
 γησόμεθα, ⁵² ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ
 σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται
 ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. ⁵³ δεῖ γὰρ τὸ
 φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν
 τοῦτο ἐνδύσθαι ἀθανασίαν. ⁵⁴ ὅταν δὲ τὸ θνητὸν
 τοῦτο ἐνδύσῃται [τὴν] ἀθανασίαν, τότε γενήσεται ὁ
 λόγος ὁ γεγραμμένος Κατεπόθη ὁ θάνατος εἰς νίκος.
⁵⁵ ποῦ σοι, θάνατε, τὸ νίκος; ποῦ σοι, θάνατε, τὸ κέντρον;

⁵⁶ τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· ⁵⁷ τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
⁵⁸ Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

16 ¹ Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. ² κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅτι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. ³ ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ⁴ ἐὰν δὲ ἄξιον ᾖ τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται.

⁵ Ελευόσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι, ⁶ πρὸς ὑμᾶς δὲ τυχὸν καταμενῶ ἢ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἐὰν πορεύωμαι. ⁷ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ. ⁸ ἐπιμένω δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· ⁹ θύρα γάρ μοι ἀνέφγην μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

¹⁰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς ἐγώ· ¹¹ μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

¹² Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα

νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. ¹³Γρηγο-
ρεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

¹⁴πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. ¹⁵Παρακαλῶ

δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν
ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις
ἔταξαν ἑαυτούς· ¹⁶ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς
τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

¹⁷χαίρῳ δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου
καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλή-
ρωσαν, ¹⁸ἀνέπαιψαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.

¹⁹Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.
ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα
σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ²⁰ἀσπάζονται
ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν
φιλήματι ἁγίῳ. ²¹Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ

Παύλου. ²²εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα.
Μαρὰν ἀθά. ²³ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

²⁴ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

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NOTES

CHAPTER I

A. i. 1-3. ADDRESS. 4-9. THANKSGIVING.

1-3. Address. The writer's name, office and commission, his companion in greeting; the Church addressed, its call, its union with others so called and their description; greeting.

Παῦλος here with Sosthenes: Timothy was absent (iv. 17, cf. 2 Cor. i. 1).

κλητός, here and Rom. i. 1 only, and in both Epp. repeated with the persons addressed, v. 2, Rom. i. 6, emphasises at once the obligation imposed by such a call, the absence of personal assumption or merit, and the confidence inspired by it.

ἀπόστολος Ἰ. Χρ. names his authority as commissioned agent of Jesus Christ, as in most Epp. (exc. 1 and 2 Thess., Phl.). The letter is not a mere private letter: it is written by a responsible person to responsible persons.

διὰ θελήματος θεοῦ, by an act of God's will, ref. to his conversion.

Σωσθένης ὁ ἀδελφός, perh. the same as in Acts xviii. 17; but the name was common. ὁ ἀδ. commonly added to the names of his fellow-workers: so of Timothy (2 Cor. i. 1; Col. i. 1; 1 Th. iii. 2; Phm. i.), Tychicus (Eph. vi. 21; Col. iv. 7), Apollos (xvi. 12), Quartus (Rom. xvi. 23), Onesimus (Col. iv. 9), Epaphroditus (Phl. ii. 25).

2. τῇ ἐκκλησίᾳ τ. θ. In the address ἐκκλησία is found only in 1 and 2 Th., 1 and 2 Cor., Gal. (plur.), and with τ. θ. only here and 2 Cor. i. 1. The use of the phrase, with its O.T. associations, implies that the Christian Church is the true Israel: its significance is sharply marked in xv. 9, Gal. i. 2, 1 Th. ii. 14 and infra x. 32. The disuse of the addition τοῦ θεοῦ after Gal. (except 1 Tim. iii. 5, 15) is remarkable, coinciding with the gradual lessening of the sense of active antagonism to Jews and Judaisers. Here it puts in the forefront of the Epistle a reminder that the Corinthian Christians belong to a larger society, of which they in Corinth are a true representative, but not independent or distinct. The same wide reference in xi. 22, cf. Acts xx. 28.

τῇ οὔσῃ ἐν Κορίνθῳ, so 2 Cor. i. 1, cf. Acts xi. 22, xiii. 1; 1 Thess. ii. 14: the insertion of the participle necessarily gives a certain emphasis—which exists in Corinth.

ἡγιασμένοις ἐν Χρ. 'I., 'men that have been consecrated (to God's possession and use) in Christ Jesus'; the phrase describes that aspect of the Church in which it is a society of persons, each with his own individual call and consecration, with an emphasis unique in the addresses of Epp. The fundamental thought of the word is that of belonging to God; it carries the duty of being like to Him in character. Cf. Davidson, *O.T. Theology*, pp. 145, 154. Cf. vi. 11; Joh. xvii. 17; Acts xx. 32; Hebr. x. 10 al.

ἐν Χρ. 'I. negatively contrasts with the Jewish Church, positively marks the consecration as depending upon union with Christ, and so sharing His life and character. Cf. Rom. xv. 16, the nearest ||.

κλητοῖς ἀγίοις σὺν πᾶσιν κ.τ.λ. These words should be taken together: they again emphasise the interdependence of the groups of Christians in the several places. To take σὺν πᾶσιν... as part of the address would give an unparalleled extension to the destination of the epistle (in 2 Cor. i. 1 Achaia gives a limit), and leave κλητοῖς ἀγίοις as hardly more than a repetition of ἡγιασμένοις. On the other hand, the emphasis on unity, given by the true connexion, is closely to the point, cf. above n. on τῇ ἐκκλησίᾳ.

κλητοῖς ἀγίοις = called to consecration, cf. Rom. i. 7 only: explicitly refers the consecration to the act of God in 'calling,' as in κλητὸς ἀπ. above: and this explicit reference is natural when the sharing of the call with others is being emphasised.

τοῖς ἐπικαλ. τὸ ὄνομα κ.τ.λ., see Rom. x. 12 n. The phrase early became current as a designation of Christians, implying the invocation of Jesus Christ as Lord; cf. Acts ix. 14, 21, and in connexion with baptism Acts xxii. 16. The significance of the phrase lies in the fact that it is freely used in LXX for the worship of Jehovah. Both here and Rom. *l.c.* it emphasises the common worship of the one Lord as the deepest principle of unity, here with another anticipatory reference to the divisions in Corinth. The divinity of Christ is the foundation of Christian unity. Hence too the use of the full Name.

ἐν παντὶ τόπῳ: n. the characteristically Pauline repetition of πᾶς, to emphasise the universality.

αὐτῶν καὶ ἡμῶν expands ἡμῶν after Κυρίου, 'their Lord and ours,' again enforcing the emphasis on unity. This involves some strain, but less than the hardly intelligible connexion with τόπῳ which Weiss favours.

3. χάρις ὑ. κ.τ.λ., the full greeting as in Rom., 2 Cor., Eph., Phl.,

Gal. (with an added clause). The ordinary epistolary salutation is 'Christianised'; the gracious favour of God and the state of spiritual peace, which it brings between God and man and between man and man, form the Christian wish of health. See Rom. i. 7 n. on the whole phrase.

Thus the address lays emphasis on the source of all Christian status, on the unity involved by its origin in the call of God, its subservience to the one Lord, and its common possession by all. It is clear that the thought of the unnatural divisions at Corinth is already uppermost in the writer's mind.

4-9. Thanksgiving—remarkable both for what it says and for what it omits. Stress is laid on the fullness with which they had apprehended the message delivered to them, and the abundance of spiritual gifts shown (4-6): but their proficiency in Christian character is made the subject of hopes (7-9) for the future rather than of thanksgiving. Note again here the strong emphasis given by the fivefold repetition of the name of the Lord Jesus Christ, and the constant reference to the divine action as source of all they are or have. It is possible (Zahn after P. Ewald) that some of the phrases are adopted from the Corinthian letter to S. Paul; in which case the point of the omissions and adoptions would have been more clear to them than it can be to us. Contrast 1 Thess., Col.

4. εὐχαριστῶ κ.τ.λ., so in all his Epp. exc. Gal., 1 Tim., Tit. It is a characteristic touch: in Papyri letters very rare; though the introduction of such letters with a prayer is common. See Deissm. B.S. I. 209 f. εὐχ. Hellenistic.

ἐπὶ τῇ χάριτι κ.τ.λ., the thanksgiving is first for God's attitude and gift to them, from which their attainment proceeds.

τῇ χάριτι τῇ δοθείσῃ, cf. Rom. xii. 6, Eph. iv. 7; w. δέχεσθαι 2 Cor. vi. 1; the only places where such a phrase is used, except of S. Paul himself (Rom. xii. 3; 1 Cor. iii. 10; Gal. ii. 9; Eph. iii. 2 f.; 2 Tim. i. 9) in reference to his call to be an apostle of the Gentiles. χάρις properly describes God's attitude of loving bounty and favour towards man; but in this phrase its sense seems to pass over into that of the effect produced in the man's heart by this loving bounty, enlarging and stimulating the man's faculties both of apprehension and of love. So with ἀγάπη Rom. v. 5, εἰρήνη Phl. iv. 7, God's love, God's peace is an active influence in the individual heart.

ἐν Χρ. Ἰησ., 'in Christ Jesus' as the ground and condition of your new life=by or in your union with Christ Jesus.

5. ὅτι with εὐχαριστῶ; he names certain specific effects of God's grace given.

ἐν παντὶ ἐπλουτίσθητε, in every quality of yours you were enriched in Him, felt the enriching effect of His life in you. S. Paul alone seems to use this metaphor, and, of men, only in 1 and 2 Cor. (exc. Col. ii. 2; 1 Tim. vi. 18). This passage compared with iv. 8, 2 Cor. ix. 11 suggests that the word had been used by the Corinthians of themselves. The aor. can hardly refer to the single act of baptism or conversion: there is an evident appeal to their experience of the effect of their union with Christ; and the aor. sums up that experience as a single whole: or perhaps as a succession of clearly marked experiences. See M. p. 109.

ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει limit ἐν παντί; i.e. 'in every utterance and all knowledge.' λόγος refers to the expression given to truth by teacher and prophet, γνώσις to the apprehension of truth. It is perhaps significant that λόγος precedes. He selects the gifts of which the Corinthians were especially proud: and is perhaps even quoting them.

6. καθὼς, this clause seems to refer to S. Paul's direct experience of the Corinthians when he first preached among them. His witness to the Christ was warranted by the effects produced in their lives in those early days, and their present proficiency is in accordance with the progress they then showed.

τὸ μαρτύριον τοῦ χριστοῦ = our witness to the Christ, the evidence we bore to the Christ in the first preaching of the Gospel. Cf. Acts iv. 33; 2 Thess. i. 10; infra ii. 1 (v.l.), xv. 15; 2 Tim. i. 8; Joh. xv. 27. τοῦ χριστοῦ, as in the phrase τὸ εὐαγγέλιον τοῦ χριστοῦ (ix. 12; Rom. xv. 19; 2 Cor. ii. 12, ix. 13, x. 14; Gal. i. 7; cf. Phl. i. 15) there is a reference to the inclusion of the Gentiles in the work of the Messiah.

ἐβεβαιώθη, 'was warranted among you' by its effects in your changed lives, and in particular by the abundance of χαρίσματα. The aor. refers to the time of S. Paul's first preaching. The new life warranted the message, cf. exactly Mk [xvi. 20], Heb. ii. 3, and for the thought 1 Thess. i. 9, 10, 2 Thess. i. 10. βεβαιοῦν (cf. Deissmann, *B.S.* i. p. 101 f.) is a technical term of Greek commercial law = a warrant, guarantee of title: so εἰς βεβαίωσιν = in full title, LXX, Lev. xxv. 23, 30; for the verb cf. Phl. i. 7; 2 Cor. i. 22 (n. ἀρραβὼν τοῦ πνεύματος). These effects were the warrant of the truth of the message and an earnest of its full accomplishment, referred to in ἀπεκδεχόμενος κ.τ.λ.

7. ὥστε closely with ἐβεβαιώθη—so warranted that you.

ὑστερεῖσθαι, 'are lacking,' perh. 'feel yourselves lacking,' the mid. of this verb generally implying (in S. Paul and S. Luke) not merely a

want but a felt want. If this is so, there is a delicate suggestion of criticism; see above on 4-9. For the use of the middle form cf. Lk. xv. 14; infra viii. 8, xii. 24; Phl. iv. 12; and Rom. iii. 23 n.

ἀπεκδεχομένους, closely with preceding clause, 'in this time of waiting for,' R.; rather 'expecting'; cf. Phl. iii. 20. The object of their expectation is the full revelation of Him to whom the apostles bore witness, a witness already warranted by its effects.

τὴν ἀποκάλυψιν, cf. xii. 12, the full revelation of Him who is now present in power to faith. Cf. 2 Thess. i. 7, 1 Pet. i. 7, and in other connexions Rom. ii. 5, viii. 19, all referring to the final unveiling of the true facts. In all other places, of present revealing of truth.

τ. Κ. ἡ. Ἰ. Χρ., again the full name: see above.

8. ὅς καὶ βεβαιώσει ὑ. ἔ. τ. ἀ. The relative clearly refers to Ἰ. Χρ.: the καί marks the action as corresponding with ἐβεβαιώθη above. 'Who in his turn will warrant you completely against all impeachment': it is at once a word of encouragement, and a word of warning; perhaps even more, though indirectly, the latter in view of the high self-confidence of the Corinthians; cf. 2 Cor. i. 21.

ἕως τέλους, 'unto the end,' i.e. the end of the age, Heinr., Evans, Lietzm., Bachm., etc., but perhaps simply=completely. Cf. 2 Cor. i. 13, the only other instance)(ἀπὸ μέρους, and μέχρι τέλους βεβαίαν Heb. iii. 6, 14, cf. vi. 11: cf. εἰς τέλος Jn xiii. 1, Lk. xviii. 5.

ἀνεγκλήτους carries on the metaphor of βεβαιώσει, 'so that your title will be unimpeachable.' Cf. Col. i. 22.

ἐν τῇ ἡ. τ. κ. ἡ. Ἰ. Χρ.: the phrase τοῖς ἐπικαλ. κ.τ.λ. v. 2 and the reference in v. 6 to spiritual gifts suggest that Joel ii. 28-32 (cf. Acts ii. 20) is here in mind. Phl. i. 6, 10 are closely || in thought. The phrase represents the Lord Jesus Christ as judge: as in v. 5, 2 Cor. i. 14, Phl. U.cc. ii. 16, 2 Thess. ii. 2, the only places where this phrase occurs. The full name, instead of αὐτοῦ, is not due to the phrase having become stereotyped (for it is rare) but to the desire for repeated emphasis on the authority and person of our Lord.

9. πιστὸς ὁ θεός. Cf. 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13 al. Confirms ὅς καὶ βεβαιώσει='God can be trusted to carry through what He has begun.'

δι' οὗ ἐκλήθητε, the call is, as always, of God. For δι' οὗ the nearest || is Gal. i. 1 b: cf. διὰ θελήματος θεοῦ above 1, 2 Cor. i. 1, viii. 5, 2 Tim. i. 1; generally of a mediate cause; here of the principal. Cf. Rom. xi. 36. It rather suggests 'through whose effective interposition,' as in 1 Thess. iv. 14, Heb. iii. 16; cf. Gal. i. 15.

εἰς κοινωνίαν τοῦ υἱοῦ ἀ. κοινωνός and κοινωνία always imply partnership: the subjects of the partnerships are expressed by the

genitive, Mt. xxiii. 30, Heb. x. 33 and probably 1 Cor. x. 20, or by *μετὰ* w. gen. 1 Joh. i. 3-7, or once by the dative w. *ἦσαν* Lk. v. 10: the object of the partnership is expressed by the genitive x. 18, 2 Cor. i. 7, viii. 4, Phl. iii. 10, 1 Pet. v. 1, Rom. xi. 17 (*συγκ.*), the dative (*συγκ.*) Eph. v. 11, Phl. iv. 14, Rev. xviii. 4, or *ἐν* w. dat. Mt. xxiii. 30, Rev. i. 9. The grammar then does not decide whether *τοῦ* *υἱ.* *δ.* here is subject or object of the partnership. But when the genitive is personal it more naturally expresses a subject of the partnership, one of the partners: so here 'into partnership with His Son' as in 1 Joh. i. 3-7: so in 2 Cor. i. 7, Phl. iii. 10 the partnership is with Christ in His sufferings, 1 Pet. v. 1 in His glory. Here the object of partnership is not expressed: but *vv.* 5, 6, suggest that it is spiritual power; or rather the whole new life and activity 'in Christ,' and, in view of the reference in *v.* 8, the Kingdom of the Messiah when established. God called them to that, and can be trusted to do His part for the fulfilling of the call. *τοῦ* *υἱοῦ* emphasises the implied appeal to God's love and power.

B. REPORTS THAT HAVE REACHED S. PAUL.

(a) *Factions in the Church.*

i. 10-iv. 21. Plea for unity in mind and thought on the ground (i. 10-iii. 2) of the simplicity of the Gospel and the divine character of the wisdom it embodies, (iii. 3-17) of the relative insignificance of the personal instruments, (iii. 18-iv. 4) of the all-sufficiency of the Person and authority of Christ, (iv. 14-21) of the authority, for them, of S. Paul.

S. Paul now takes up the direct business of the Epistle: rumours have reached him of dissensions at Corinth. The first words explain the hints given in the introduction.

i. 10-17. The scandal of divisions based on personal preferences and supposed personal superiorities is a direct infringement of the Baptismal allegiance and unity.

10. *παρακαλῶ δὲ ὑμᾶς, ἀδελφοί*: the appeal is put into contrast with the thanksgiving, and enforced by the reminder of brotherhood.

διὰ τοῦ ὀνόματος τ. κ. ἡ. Ἰ. Χρ. The full force of the repetition of the Name is now brought to bear: *διὰ*=on the authority of; cf. 1 Thess. iv. 2; Rom. xii. 3 n., xv. 30; 2 Cor. x. 1. *τοῦ ὀνόματος*, that Name on which you call *v.* 2=all that He means, or ought to mean, to you. Cf. Rom. i. 5 n.

ἵνα τὸ αὐτὸ λέγητε πάντες: the appeal for unity in expression comes first, partly as a hint that their differences cannot really be

deep, partly as a warning against emphasis on such outward differences. This is the only occurrence of this phrase, clearly to be distinguished from τὸ αὐτὸ φρονεῖν: a party cry or name crystallises party divisions. For ἵνα after παρακαλῶ see M. p. 208.

σχίσματα. Cf. Joh. vii. 43, ix. 16, x. 19, Acts xiv. 4, xxiii. 7, simply of divisions based upon opinion, not implying permanence or separation: 'dissensions' perhaps gives the right nuance. So xi. 18, xii. 25. The emphasis of the word is on the disturbance of the unity of the society: αἵρεσις on the other hand lays emphasis on the individual's free choice.

κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ, the datives mark the occasion of differences: different ways of looking at the truth, and different opinions formed about it: **νοῦς** is the faculty by which man grasps truth; see on ii. 16; **γνώμη** is the opinion formed about truth; cf. vii. 25: not frequent: these differences in apprehension and opinion expressed in words tend to become partisan cries. It was just in this line that they claimed excellence; cf. v. 5. **κατηρτισμένοι:** *καταρτίζειν* is to make a thing thoroughly fit and furnished in all its parts: so to mend (Mt. iv. 21), complete (1 Thess. iii. 10), put in full order (Heb. x. 5, xi. 3; 2 Cor. ix. 5): then to put together diverse elements in one system, harmoniously and fitly (Eph. iv. 12): hence of composing wrangling elements into a hearty agreement; cf. Dion. Hal. *Ant.* iii. 10 ἡ δὲ ὑμέτερα πόλις, ἅτε νεόκτιστος οὖσα καὶ ἐκ πολλῶν συμφορητὸς ἐθνῶν...ἵνα καταρτισθῇ καὶ παύσῃται ταραττομένη καὶ στασιάζουσα (Field): so here=thoroughly united. The word does not necessarily imply that there had been a formal breach of Church unity; but that their present state is far from corresponding to the ideal unity of the Christian society.

11. **ἐδηλώθη γάρ μοι:** γάρ introduces the reason for this appeal. This is the first of the reports which have reached him. N. the repetition of ἀδελφοί.

ὑπὸ τῶν Χλόης, 'by Chloe's people,' cf. Rom. xvi. 10, 11, whether slaves or connexions cannot be precisely said. They were, no doubt, Christians: probably Chloe was so too: anyhow they were known to the Corinthians, and probably known to have been in communication with S. Paul; whether by person or by letter, we do not know. Chloe may have been a Corinthian, or more probably (Heinr.) an Ephesian who had dealings in Corinth.

ἔριδες, 'quarrels,' 'controversies,' with ζῆλος iii. 3 (cf. Rom. xiii. 13, 2 Cor. xii. 20, Gal. v. 20), with φθόνος (Rom. i. 29, Phl. i. 15, 1 Tim. vi. 4); cf. Tit. iii. 9 *ἔριν καὶ μάχας νομικάς*. It describes quarrels about opinions, the active exercise of 'dissensions.' Cf. Lft on Gal. v. 20.

N.B. S. Paul does not appeal yet to the ἀγάπη wh. is the fundamental antithesis to all such ἐριδες: he takes them first on their own ground and shows their inconsistency with the nature of the truth about which they were quarrelling.

12. λέγω δὲ τοῦτο κ.τ.λ. The charge is now made precise: and the first point is that the quarrels are carried on by groups who profess themselves followers of certain leaders in the Church: the actual names given are probably the names chosen by these groups (see Introd. p. xxxiii), but it is clear that personal preferences were the first and most obvious characteristic of the groups: their members claimed to be partisans of willing or unwilling leaders. This error is met by a sharp reminder of the exclusive claim of their allegiance to our Lord, expressed in the fundamental facts of His Cross and their Baptism.

ἐγὼ μὲν εἰμι κ.τ.λ.=I belong to..., am a disciple of.... For the discussion of the significance of these names see Introd. p. xxx.

Ἀπολλώ. Cf. Acts xviii. 24, xix. 1; Tit. iii. 13. Nothing is known of A. from other sources. He was a Jew of Alexandria, learned in the scriptures, whose first contact with the new movement was through disciples of John the Baptist: he was instructed in the full Christian position by Aquila and Priscilla at Ephesus. By them he had been encouraged in his purpose of going to Achaia; he had preached at Corinth for some time and had 'by the grace of God been a great help to believers there, especially by proving from the scriptures in vigorous, successful and public controversy with the Jews that the Messiah was Jesus.' There is no indication that he converted many Jews. So in iii. 10 it is rather the further nourishment given to the Church, than the extension of its borders, that S. Paul attributes to Apollos.

Κηφᾶ, S. Peter's Aramaic name, occurs Joh. i. 43: S. Paul himself uses this name for Peter in this Ep. and four times in Gal., against Πέτρος twice: he mentions him nowhere else. For the currency of this name at Corinth, see Introd. p. xxix.

Χριστοῦ. As the text stands we must assume that a fourth party is here named, in spite of the difficulty of giving it a meaning. Some take ἐγὼ in this clause to be S. Paul himself: and the clause to be the beginning of his protest. But the separation from the preceding clauses is too violent. Weiss considers this clause to be a later insertion. See Introd. p. xxviii.

13. μεμέρισται ὁ χριστός: the exact meaning of this phrase is disputed: though the intention is clear, S. Paul presses the point that the adoption of separate leaders is to put others in the place of Christ:

and he works out this suggestion in 13 b following. The question is as to the exact meaning of *μεμέρισται*. (a) If it is taken as passive, which is the most natural way, it may mean either (i) 'has been divided' so that there are many Christs; so Rfd, 'the one Christ made many': cf. Mk iii. 26; or (ii) 'has been assigned as a portion,' i.e. as only one portion; so Chrysostom, apparently (*εἰς μέρος δοθέντα ἔν*); for the active in this sense, cf. Hebr. vii. 2: but it is difficult to get a clear meaning out of this. (b) It might be taken as middle, =has Christ shared (you) with others, cf. Lk. xii. 13; so *τινές* ap. Chrys. and Whitaker, *J.T.S.* vol. xv. p. 254 f. Wh. quotes good authority for this use, in connexion with such well-known incidents as the sharing of Alexander's kingdom among the diadochi, and the myth of the sharing the rule of the world between Zeus, Poseidon, and Pluto, as likely to make the idea familiar to Greeks in Corinth. This makes good sense, but is not free from ambiguity, owing to the omission of an object of *μεμέρισται*. It could hardly be the first thought suggested by the phrase to readers or hearers. Chrys. merely mentions the suggestion without adopting it. Severianus however adopts it (Cramer).

On the whole, the first meaning (a) (i) seems simplest: is the Christ, into whom you were baptised etc., become many? Or in the form of a statement. The difference between statement and question is not important, with this sense. With (a) (ii) or (b) it must be a question.

Weiss' contention that these words imply the absence of *ἐγὼ δὲ Χριστοῦ* might be met by the adoption of (a) (ii) or (b): with (a) (i) it has great force.

μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑ. κ.τ.λ. The logical outcome of such partisanship is to put the leader in the place of Christ both in His fundamental action of the sacrifice of the cross, and in their appropriation of that action in their baptism. But the outcome has only to be stated, in order to expose the monstrosity of the whole proceeding. S. Paul puts his own name here, to avoid any appearance of polemic against the persons named as leaders. The partisanship was not due to them. The argument does not touch the party described in the fourth clause: indeed the whole point is that Paul has been put in the place of Christ (Weiss).

ἐσταυρώθη, the word emphasises the aspect of Christ's death which was most strange and repugnant (as below 18 f.), and at the same time most distinctive and unique; cf. Phl. ii. 8, Gal. iii. 1. It looks as if the death in all its aspects was slurred over by the Corinthians. They must be forced to see it as fundamental.

ἡ εἰς τὸ ὄνομα Π. ἔβαπτ. The constr. is characteristic of this group of Epp. (Rom. vi. 3, Gal. iii. 27: here (4)); elsewhere only Mt. xxviii. 19, Acts viii. 16, xix. 3, 5: with ὄνομα only here in Paul: but ἐν τῷ ὀνόματι (Acts ii. 38, x. 48) is not materially different: cf. Robinson, *J.T.S.* vii. p. 193: infra x. 2, Rom. *l.c.*, Gal. *l.c.* (the personal name stands without ὄνομα); in all these cases the thought is that baptism marks the passing into the possession of the person named. Deissmann, *B.S.* i. pp. 144–5, shows how this use of ἐν τῷ ὀνόματι is paralleled in current Greek of Asia Minor. In Rom. vi. 3 b and infra xii. 13 the same construction is used to describe the state into which they were brought by Baptism. So the point of the question is ‘did your baptism make you Paul’s or Christ’s?’ Cf. iii. 23. This again seems to exclude the existence of a separate Christ’s party (Weiss). Observe further that the mention of the death on the Cross at once suggests their baptism (cf. Rom. vi. 3); and that the fundamental act in the Christian’s own experience is here specified as his baptism: there can therefore be no depreciation of the sacrament in the following verses, such as some have found.

14. εὐχαριστῶ κ.τ.λ. What was the natural result of his absorption in the work of preaching has proved providentially beneficial, as cutting away any appearance of self-assertion. If he had made a point of baptising all his own converts some colour might have been given to the claim of a special relation to himself. The exigencies of his work happily prevented that. It is possible that the ‘leaders’ had insisted on the right of baptising their adherents.

Κρίσπον. Cf. Acts xviii. 8. Γαῖον prob. = Gaius mine host, Rom. xvi. 23. See *M.M. s.v.* I. Γάιος.

15. ἵνα μή τις εἴπῃ κ.τ.λ., ‘that no one may say’: the clause describes, not the reason why he had baptised so few, but the reason why he is mentioning the fact now; a common quasi-elliptical use. Cf. 2 Cor. ii. 5, x. 9: Ox. Pap. 301, l. 2 Διονυσίῳ κέχρηκα δραχμὰς ὀκτῶ καὶ ταύτας οὐκ ἔπεμψε, ἵνα εἴδῃς κ.τ.λ.

16. ἐβάπτισα δέ..., the completion of the enumeration by way of afterthought is a clear mark of dictation, without revision (Lietzm.).

17. οὐ γὰρ ἀπέστειλén με Χρ. κ.τ.λ. The object of the express commission (ἀπέστ.) was to preach the Gospel: baptism was a consequence of that, but not in any way limited to apostolic hands; cf. Acts x. 48. It was a matter not so much of relative importance as of economy of time and labour.

οὐκ ἐν σοφίᾳ λόγου, he passes to the description of the preaching itself, and first of its manner: there was no ‘cleverness of exposition,’ the simplest and barest statement of the facts and issues was adopted,

that these might have their full weight, without distraction from attractiveness of eloquence or rhetorical devices. But there is probably also a reference to the kind of argument and presentation used, which reappears in the phrase 'the wisdom of this world.' There is clearly a contrast implied with some teaching which the Corinthians had been receiving and had estimated over highly. Some have seen here a reference to Apollos: but this is not suggested explicitly here or elsewhere: and whatever may have been the characteristics of A.'s teaching, S. Paul does not elsewhere mention him with any note of criticism: also there were clearly other, probably native, teachers at Corinth to whom the reference probably applies; cf. iv. 15. In any case, it is suggested that the *σχίσματα* were at least in part due to an over-estimate of the importance of *σοφία λόγου*. See *Introd.* p. xxiv.

ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ, 'that the cross of the Christ might not be robbed of its effect.' For *κενοῦν* = 'to make of none effect,' cf. Rom. iv. 14 and *κενός* 1 Cor. xv. 10, 58, 2 Cor. vi. 1, Gal. ii. 2 al. The context shows that it is the effect upon the hearers which is in question, not the meaning of the Cross itself ('emptied of meaning') which would not be affected by wrong treatment. On ὁ στ. τ. χρ. see below. This startling contrast between *σοφία λόγου* and ὁ στ. τ. χρ. then forms the theme of the next section.

18-31. The character of the Gospel preaching is determined (18) by its subject, the Cross, or rather Christ crucified, as in complete contrast with the world's conception of God's ways, whether among Jews or among Gentiles. (26) It is also indicated by the character of its recipients, in whom God creates a new creature, as it were out of nothing, (30) and finally by the Person of Christ, Himself in them proved by experience to be the full revelation of God.

Clearly 'wisdom' was a catchword of some teachers at Corinth. But it is to be observed that under the one heading 'the wisdom of the world' S. Paul distinguishes two kinds, the wisdom sought by the Greek by way of speculation, under which we should probably include both the philosopher and the mystic, and the wisdom sought by the Jew by way of 'signs' and their interpretation. Both kinds of wisdom aim at the knowledge of God and both miss the mark through failure to recognise the true character of God as revealed in Christ's Person and life. The distinction between these two lines of 'wisdom' makes the identification of one of the parties as championing 'wisdom' the more difficult. It looks as if S. Paul was combating a delight in a superficial cleverness of speculation by going far deeper into the whole matter of 'wisdom' than any teacher at Corinth had done. See *Introd.* p. xxiv.

18. ὁ λόγος γὰρ ὁ τοῦ σταυροῦ = 'our exposition of the Cross, what we say about the Cross.' The passage justifies the repudiation of σοφία λόγου as inconsistent with the subject matter of the λόγος. ὁ λόγος here clearly means the apostolic preaching or exposition of the Gospel, in its manner and matter; and the manner is dictated by the matter. The matter is described, not as the Gospel (Acts xv. 7) or the truth (cf. Eph. i. 13), but by that element in it which made it most paradoxical in statement, and most difficult of reception, and yet was the kernel of the whole message. Cf. Gal. iii. 1; infra 23. S. Paul alone uses the word σταυρός to summarise the whole aspect of suffering in the life and work of Christ (Gal. vi. 14; Eph. ii. 16; Col. i. 16) and the meaning of that aspect for the Christian (Gal. vi. 14 b; Phl. iii. 18; cf. Mk viii. 34 ||⁶). It describes the Death of Christ in its most profound humiliation, and in its most direct contradiction of men's ordinary thoughts.

τοῖς μὲν...δύναμις θεοῦ ἐ., the μὲν clause = 'while it is folly...'; the δέ clause explains the force of γὰρ: the Cross of Christ must not be emptied of effect by cleverness of exposition, because it is God's power.

τοῖς ἀπολλυμένοις, cf. 2 Cor. ii. 15, iv. 3, 2 Thess. ii. 10, those who are on the way to perish (cf. Lk. viii. 24, xv. 17); they have not got in them the life which lasts and which apprehends the things of God. μωρία, there is no sense, for them, in such teaching. τοῖς σωζομένοις, Lk. xiii. 23, Acts ii. 47, 2 Cor. ii. 15 only: the direct opposite of οἱ ἀπολλ. 'those who are on the way to being saved'; they have in them the new life with its new powers. Neither participle implies that the end of the process is determined: both describe actual conditions which are open to alteration.

δύναμις θεοῦ ἐστίν: ὁ λόγος here, as τὸ εὐαγγέλιον Rom. i. 16, is itself an effective act of God's power. δύναμις implies effective influence upon character and conduct, it is 'the power of deliverance from sin, of moral and spiritual renovation: it is almost the keynote of this section; it is such power which distinguishes the true wisdom from the false; cf. 2 Cor. iv. 7, xii. 9, xiii. 4. The association of such power with teaching, exposition, words suggests the association of power with the word of God in O.T.; cf. Acts x. 36 qu., xiii. 26. Indeed the apostolic message is God's word uttered through them and therefore effective. N. that δύναμις is all the more striking, as the natural contrast to μωρία would be σοφία.

19. γέγραπται γάρ, qu. Isa. xxix. 14, LXX (exc. ἀθετήσω for κρύψω): the context denounces the lip-service and man-invented commandments and teachings of the people—'their heart is far from

me.' As then, so now, the wisdom of God is beyond the reach of those who are not given to His service. 'He that doeth the will, shall know of the doctrine.' γάρ introduces the justification from O.T. of the startling paradox of the preceding verse.

20. ποῦ σοφός κ.τ.λ., echoes of Isa. xix. 11, 12, xxxiii. 18: 'where is there a wise man? a learned man? a disputant of this age?' i.e. where among the men of the world are true wisdom and learning to be found? γραμματεὺς only here in this general sense. οἱ γραμματικοί LXX, Isa. xxxiii. 18. συνζητητής only here and Ignat. Eph. xviii. 1 (qu.): vb common = to dispute, discuss, investigate with others. (Cf. οἱ συμβουλευόντες Isa. l.c.) The three words describe rather different aspects of cleverness or wisdom than different classes and the triple description is employed for emphasis.

τοῦ αἰῶνος τούτου, cf. Rom. xii. 2, Lk. xvi. 8, 2 Cor. iv. 4 and frequ. here: the present state of things, non-Christian, ungodly, in contrast with the future state, cf. Eph. i. 21: practically = ὁ κόσμος οὗτος, cf. Eph. ii. 2. Gal. i. 4 is more definite. The gen. is qualitative, rather than objective: and qualifies all these substantives, expressing in detail what is summed up in ἡ σοφία τοῦ κόσμου. N. that ὁ αἰὼν οὗτος here describes not merely the age as present in contrast with the ὁ αἰ. ὁ μέλλων the age which is to come, but the world as under the power of Satan in contrast with the world as already in part redeemed: expressing not merely a temporal idea but a moral.

ἐμώρπεν, sc. by the nature of His act in Christ and of the message entrusted to His apostles. Cf. Rom. i. 22; further developed in v. 21.

21. ἐπειδὴ γάρ κ.τ.λ. The wisdom of God is that providential ordering of the condition and growth of mankind in all its sections and elements which has for its ultimate end the bringing all men to God. Within this wide purpose there are the several detailed plans for the education of mankind, shown in Rom. i.-iii., ix.-xi., in their two great divisions, of the discipline of Gentiles and the discipline of Jews. Characteristic of both plans is the doom of failure on all self-chosen ways of getting to the knowledge of God (Rom. i. 21 f., ii. 17 f.), all efforts of merely human wisdom to understand God's will and man's destiny. In Rom. the contrast is finally drawn in xi. 33 f. Here the whole position is stated in the briefest possible terms, such as might be used as a summary of Rom. ii. cc. So ἐν τῇ σοφίᾳ τ.θ. points to the condition which underlies the whole movement of human thought and wisdom—in that condition imposed by God's wisdom, the world did not by its own wisdom ever get to know God.

οὐκ ἔγνω, 'did not get to know': there is a superficial contradiction

with Rom. i. 21 (*γνόντες τὸν θεόν*); the two passages refer to different stages of knowledge, the initial apprehension, and the final understanding. *ὁ κόσμος* the world of man, regarded and acting as independent and self-sufficient, including the whole pre-Christian (or non-Christian) state of man, in the widest sense, cf. Rom. iii. 19, Gal. iv. 3, Col. ii. 8, 20. This sense is common to S. Paul, S. James, S. John. *διὰ τῆς σοφίας*, 'through the wisdom which it used, its wisdom,' choosing its own way, cf. Rom. i. 21.

εὐδόκησεν ὁ θεός—'it was God's good pleasure,' 'He gladly determined'—marks not merely the will, but the loving will, after all this perversity, still to save, cf. Lk. xii. 32, Gal. i. 15, and of men, Rom. xv. 26, 2 Cor. xii. 10. It is a new act of God's will meeting the need occasioned by man's perversity.

διὰ τῆς μωρίας τοῦ κηρ., 'the folly' i.e. relatively to 'the wisdom of the world.' *τ. κηρύγματος* of the message given to the preachers to deliver. *τοὺς πιστεύοντας*, those who accept that message and believe God, the world's wisdom is to them folly, the Gospel folly to them wisdom. N. the strictly antithetic character of the two sentences; and the emphasis thrown, by position, on *τοὺς π.* In this one word is contained the whole positive argument of Rom. i.—viii., n. esp. Rom. i. 16. It is clear that the subject had long been matured in S. Paul's thought and teaching before it reached the expression given to it in Rom. This stress on personal faith in the divine Person, as man's contribution to God's work, is a distinctive note of Christianity.

22. *ἐπειδὴ κ.τ.λ.* He here describes more closely what he means by the wisdom of the world, in its two great divisions of Jew and Greek, and hints how it missed the mark; and v. 23 gives a similar expansion of the wisdom of God. *Ἰουδαῖοι*—*Ἕλληνες* the two great divisions of *ὁ κόσμος*, representing the two main religious sections of the world, cf. Rom. i. 16, ii. 9, iii. 9 al.; without the article, because character is emphasised: *σημεῖα αἰτοῦσιν* 'demand signs' = 'palpable manifestations of presence and power.' The words describe with penetrating insight the characteristic attitude of Jews throughout their history, and the main lines of their religious development, which were practical and ethical, not speculative or philosophical. The 'wisdom' development came late under Greek influence, and even in that the practical nature of Jewish religion is dominant. This characteristic attitude failed, in face of the Gospel message, not because it was wrong in itself but because at the time the moral condition of the Jews in general was not such as to enable them to interpret rightly the signs which as a matter of fact God gave. Their moral and spiritual conceptions and experience found no place

for a suffering Messiah or persecuted apostles and people of God: yet this was a true sign of God's power and yet it was still the great stumblingblock; cf. Mk viii. 11 ff. and ||^s Joh. ii. 18, iv. 48, xii. 37, v. 44.

σοφίαν ζητοῦσιν, a not less correct description of the main attitude of the Greek world to religion, as it would appear at this time. It was by the speculation of philosophers into the nature of God and of being, that the first steps in reflection upon their religious conceptions were taken by the Greeks: and though that speculation had become in the main ethical among the latest schools of Greek philosophy, still in this region too the speculative instinct dominated. The Greeks sought for a reasoned explanation of the world, of man, and of human conduct. They failed, in face of the Gospel message, because the whole view of life implied therein was both morally and spiritually alien to their thought; they had no place for the principle of self-sacrifice or for the Christian ideal of love, in God and man. A crucified Saviour was to them folly; and yet to them too this was the true answer to their searching after wisdom. The attempt to explain that answer was the motive for the development of Christian theology.

23. ἡμεῖς δὲ, the Christian preacher, as representative of Christians, with his message from God in contrast to both lines of independent human enquiry. κηρύσσομεν, it is not a speculation but an announcement of a fact which is God's message to man.

Χριστὸν ἐσταυρωμένον. The message is a Person in His distinctive experience and act: 'Christ as having been crucified.' The perf. part. marks at once the fact and the triumph over the fact, its inclusion in the renewed and larger life of the risen Lord: so Gal. iii. 1: the aorist is used where the bare fact and its circumstances are referred to (Acts ii. 36, iv. 10; infra ii. 8; 2 Cor. xiii. 4): but here the thought is of the abiding significance of the fact under the conditions of the ascended Life. Neither Person nor fact is merely of the past: they are both of the eternal present. And in this Person so conditioned, we Christians find to the full the sign we need of the power of God, and the revelation of His wisdom and truth, the final answer to the search of both Jew and Greek.

Ἰουδαίοις μὲν σκάνδαλον, cf. Gal. v. 11. Lietz. illustrates by Justin, *Dial.* § 32 οὗτος δὲ ὁ ὑμέτερος λεγόμενος Χριστὸς ἄτιμος καὶ ἄδοξος γέγονεν ὡς καὶ τῇ ἐσχάτῃ κατάρᾳ τῇ ἐν τῷ νόμῳ τοῦ θεοῦ περιπεσεῖν· ἐσταυρώθη γάρ. The doubt of the Jews as to the Messiahship of Jesus came to a head in the matter of the sufferings and the Cross, and the earliest apologia concentrated on this point; cf. I.k. xxiv.

26, 46; Acts iii. 18, xvii. 3, xxvi. 23; cf. also the use of *παῖς* Acts iii. 13, 26, iv. 27, 20, with its reference to the suffering servant of Isa. xl. ff. In 2 Cor. this aspect of the Christ and its reflexion in Christian lives is worked out at large; cf. esp. 2 Cor. iii. 14 f., iv. 7 ff. al. It is not further developed here.

ἐθνῆσιν, the most common antithesis to Jews in S. Paul, and for him practically identical with Ἕλληνες, as here: where he includes a wider arena in his thought he uses βάρβαροι; Rom. i. 14; Col. iii. 11. μωρίαν because explaining nothing, satisfying no moral or metaphysical standard which they recognised. Cf. Justin, *Apol.* i. § 13 Lucian, *de mort. Peregr.* 13 τὸν δὲ ἀνεσκολοπισμένον ἐκείνον σοφιστὴν αὐτῶν προσκυνοῦσιν. (Lietzmann.).

24. αὐτοῖς δὲ τοῖς κλητοῖς, 'the called themselves' i.e. as such, whatever else they are: αὐτοῖς emphasises τ. κ. and concentrates attention just on the character thus expressed, whatever else may be included with it. Cf. the phrase αὐτὸ τοῦτο=just this point Rom. ix. 17, xiii. 6; Phl. i. 6. αὐτοὶ οὗτοι, Acts xxiv. 15, 20. κλητοῖς, see on v. 1.

Ἰουδαίους τε καὶ Ἕλλησιν, whatever their place in the providential preparation for the Gospel, in whatever way they have been seeking God, they find the answer here.

Χριστόν, repeated with a note of triumph (Heinr.), sc. κηρύσσομεν, they recognise this as the central fact of our preaching, θεοῦ δ. καὶ θεοῦ σ. 'God's power and God's wisdom': in Him both will and mind, act and thought of God are seen in the fullest form that man can apprehend, the complete answer to the two lines of search, cf. Acts xvii. 27.

25. ὅτι τὸ μωρὸν κ.τ.λ., the irony of ἡ μωρία τοῦ κηρύγματος here reaches its height. The neut. adj.=the abstract substantive pec. to S. Paul and Heb., cf. Rom. ii. 4, 2 Cor. viii. 9: Blass p. 155.

26. The contrast is now illustrated by the character of the called: their insignificance, according to the world's standards of power and wisdom, is at once a striking proof of God's action, and a direct rebuke to those who would introduce such standards into Christian judgments.

βλέπετε γὰρ imper. τὴν κλήσιν ὑ., here especially of the process and conditions in which they as a matter of fact had been called, the way God's call worked in their case.

ὅτι οὐ πολλοὶ κ.τ.λ., sc. ἐκλήθησαν.

κατὰ σάρκα, on merely human lines, in the human qualities commonly so considered=κατὰ ἀνθρώπων.

27. τὰ μωρὰ κ.τ.λ., the neuter plural is used here to show at once

that the writer is thinking of individuals, and that he is thinking of their qualities as typical more than their individualities; cf. Blass p. 82. τοῦ κόσμου 'in the world's view or judgment' perhaps best suits the context: though it may be a partitive gen.

ἐξελέξατο, || κλήσις.

ἵνα κατασχύνῃ, to shame them by the contrast between their self-estimation and God's choice.

28. καὶ τὰ ἀγενῆ τοῦ κόσμου, the paradox is heightened: ἀγ. only here in the Grk Bible, 'low-born, ignoble,' common in Class. Grk, generally with the associated idea of moral worthlessness: the direct antithesis of εὐγενεῖς, see M. M. ad verb.

τὰ ἐξουθενημένα, cf. vi. 4, Acts iv. 11, 'reckoned of no account, ignored'—what the world is accustomed to ignore.

καὶ τὰ μὴ ὄντα, the climax of the paradox, 'low-born, ignored, non-existent.' Wetst. qu. Eur. *Troad.* 608, ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω | τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν; *Herc. F.* 635 οἱ οὐδὲν ὄντες. But this phrase goes beyond the ||^s: not merely 'which are nothing,' but 'which do not even exist.' God calls the non-existent into being to reduce what is in existence to a nonentity: the new creation in Christ is like the first creation, a creation out of nothing, proving the things of the world not yet to have attained any real existence; cf. 2 Cor. v. 17. καί is omitted in important MSS. but has strong support, and is demanded for the climax; τὰ μὴ ὄντα is not a true apposition to the preceding τὰ ἀγενῆ and τὰ ἐξουθενημένα.

καταργήσῃ=abolish, put out of existence for practical purposes; cf. xv. 26, Gal. v. 4: a very rare word, and in this strong sense limited to S. Paul (Lk. xiii. 7 *alio sensu*) and later writers under his influence (Heb. ii. 14, Ep. Barn. (5), Ignat. *Eph.* xiii. 2, Justin *Ap.* ii. 6, 6; *Dial.* 24, 1, only, among Patr. Apost. and Apol. Goodspeed *Lexx.*), see Milligan on 2 Thess. ii. 8. For the thought of these verses cf. the Lord's thanksgiving, Mt. xi. 25f., which may even have influenced S. Paul's thought here.

29. ὅπως μὴ κ. No man can boast, for all that he is, if he is anything, is of God. πᾶσα σὰρξ, all flesh=every man, in the common Hebrew sense of man in his frail and transitory being, cf. Rom. iii. 20 (qu.), 1 Pet. i. 24 (qu.), Acts ii. 17, 26 (qu.), Mt. xxiv. 22 || Mk., Lk. iii. 6 qu.—in all other places, therefore, it is a direct quotation; and the allusion here to Jer. ix. 23, 24, may have influenced the expression: so ἐνώπιον τοῦ θεοῦ has an O.T. ring.

30. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χρ. 'I. passes from the negative descriptions of the preceding verses to the positive statement of the position which Christians have from God, emphasising the fact that

it is wholly and solely God's gift, and describing it in its most summary and most comprehensive and exalted terms. 'But of His gift you are in Christ Jesus': both ἐξ αὐτοῦ and ὑμεῖς are emphatic; for ἐκ (θεοῦ) in this sense cf. Rom. ix. 11, 2 Cor. iii. 5, v. 18 (Weiss). ἔστέ closely with ἐν Χρ. 'I., 'you are in Christ Jesus' as the source and condition of your life; this is the new creation which you that were nothing have undergone, the high significance you have gained, the nobility of your birth, cf. 2 Cor. v. 17.

ὅς ἐγενήθη κ.τ.λ. As the whole stress of the passage is on the action of God as the one source of being and good, ἐγενήθη cannot here mean 'proved in our experience to be,' but must mean 'came by God's appointment to be' (ἐγενήθη seems in S. Paul to differ slightly from ἐγένετο as definitely implying the result of external action, and not merely a 'becoming' so and so): the reference here is probably not to God's sending of His Son, but to the Crucifixion, in accordance with the context='who as crucified was made of God for us wisdom....' σοφία, wisdom as the object of thought, as above. Christ is for us wisdom because He is the whole object for the exercise of Christian reason and attainment of Christian knowledge (cf. Phil. iii. 10). In this sense S. Paul claims wisdom for his Gospel, the true wisdom in contrast with the wisdom of the world. Conversely it is only because we are in Christ, in His life, that we have the faculty to compass this wisdom, cf. infra ii. 16. He is both the true reason in us and the object of reason.

ἡμῖν, Weiss qu. very appositely Dem. *de corona* 43, φίλον εὐεργέτην σωτήρα τὸν Φίλιππον ἡγούντο· πάντ' ἐκεῖνος ἦν αὐτοῖς.

δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις. Two interpretations are offered: (1) these words give an additional statement about Christ, He was made to be not only wisdom, but also righteousness etc. Against this is (a) the arrangement of particles; (b) these descriptions, if additional, carry us beyond the context; (2) the words are an expansion of σοφία: the particles combine the three into one whole, in apposition to σοφία; and as σοφία is now definitely used of the subject of the Gospel, an explanation of the idea is in point, if not required: Christ crucified is for us God's wisdom, because He is, or as being, righteousness, sanctification, redemption: all these necessities of our nature and condition we find and learn to know in Him. δικαιοσύνη, because He is the revelation of God's righteousness which He requires in man, Rom. i. 17; ἁγιασμός because His life in man is the one means of making human nature holy; cf. i. 2, vi. 11; Eph. v. 26 (by the Spirit, 2 Thess. ii. 13, 1 Pet. i. 2), ἀπολύτρωσις because His self-sacrifice on the Cross is the ground of

redemption from sin, the pre-requisite of righteousness and holiness in man; cf. Rom. iii. 24, Eph. i. 7; cf. Heinr. who gives other interpretations. The fundamental thought is that wisdom is not merely a matter of intellect, but a matter of life. So Holsten (qu. Weiss): 'the words express the deeply religious and true thought, that the highest wisdom for men is where not merely the highest knowledge but the highest life is gained. But highest life is gained by the believer in Christ Jesus, i.e. in the Crucified.' This way of regarding wisdom is on the lines of Jewish, rather than Greek, thought.

31. ἵνα καθὼς γέγραπται repeats the thought of v. 29, but in a positive form: this is a right boasting, the boasting in the work of the Lord; ἵνα marks the purpose (or result) involved in ἐγενήθη: the imperative is a change of construction due to the quotation; qu. Jer. ix. 24, but much abridged.

CHAPTER II

1-5. Corresponding to this character of the Gospel, and of the called, was S. Paul's choice of method and subject: he preached, without overmuch elaboration of utterance or wisdom, the single theme of Jesus Christ as crucified, the secret of (his witness to) God. Nor was it in any self-confidence that he preached, but solely by exhibiting spirit and power as from God, that their faith might rest not in man's wisdom but in God's power.

6-9. Still there is a wisdom of which the apostles speak among those who are ripe to receive it, a wisdom not of this world or its transitory rulers but of God, consisting in a secret purpose of God hidden till now but long destined for the glory of Christians, concealed from the rulers of this world, else would they not have crucified the Lord of glory, but prepared by God for those who know Him through love.

10-16. This wisdom is revealed through His Spirit to those who have His Spirit. For the Spirit alone has all things within its ken, including the deep things of God: even as a man's spirit alone knows all that is in a man. But we apostles received just that Spirit which comes from God, enabling us to know God's gifts to us: our description of them is also taught us by the Spirit, as we match spiritual matters with spiritual words. In the hearers too the Spirit is needed: the mere natural intelligence repudiates the facts of the Spirit of God, as folly, because it cannot understand them for lack of spiritual faculty to examine them. But he that has the Spirit can bring all things under his judgment, while he is examined of none that has not the Spirit. For to know the mind of God a man must share that mind, as we do who, being in Christ, have in us the mind of Christ.

1. *καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς.* S. Paul shows how his own practice in his first preaching of the Gospel conformed to this character of the Gospel, as something quite distinct from the ordinary subjects of human wisdom, and therefore to be presented in its own manner. The *καί* just emphasises the personal action of the apostle. *ἐλθὼν* of course refers to the first visit, Acts xviii. *ἦλθον*, the verb is repeated as the most direct way of introducing the manner of that 'coming': the following participial clause qualifies *ἦλθον*.

οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας w. καταγγέλλων: κατὰ=on the lines of, by way of: ὑπεροχή=superiority; cf. 1 Tim. ii. 2 (only). He did not claim attention by any superiority of speech or wisdom: he was just the bringer of a message.

τὸ μυστήριον τοῦ θεοῦ, cf. Col. ii. 2, Rev. x. 7 plur., infra iv. 1: Eph. i. 9 is a close ||. 'The secret of God'=the Gospel in its contents, here so described because the context brings out the difficulty of understanding the Gospel without the revealing Spirit; cf. Rom. xvi. 25, and below v. 7. μαρτύριον has good MS. support; but μυστ., though it may have come from v. 7, suits the context and the verb (καταγγ.) better than τὸ μαρτύριον=my witness to God, or the witness laid on me by God.

2. οὐ γὰρ ἔκρινα. 'I thought not good,' Field. κρίνειν=aliquid secum statuere, decernere, Schweigh., Polyb. Lex., cf. Acts xv. 19 (?), xx. 16, xxv. 25, xxvii. 1; Rom. xiv. 13, with a play on the two senses: infra vii. 37; with ἐμαντῶ, 2 Cor. ii. 1; Tit. iii. 12, only in Acts and Paul. Cf. Witkowski, 44 ἔκρινα γράψαι; 48, 15 διὰ γραμμάτων ἐκρίναμεν σημῆναι, =current use in κοινή.

καὶ τοῦτον ἔστ., and Him as crucified, emphasising as in c. i. the most repellent aspect. Weiss sees the ground for this decision in the ill-success of his mission at Athens where, as Acts suggests, he had argued for faith on philosophical grounds. But see Introd. p. xiv.

3. κάγώ κ.τ.λ., there was no high estimate of self to compensate for this setting aside of all possible attractive themes.

ἐν ἀσθενείᾳ=weakness and feebleness of presence as i. 27; cf. 2 Cor. x. 10. ἐν φόβῳ καὶ ἐν τρόμῳ, the fear and trembling of a genuine humility in face of the importance and difficulty of the task.

ἔγενόμην πρὸς ὑμᾶς, 'I was with you,' xvi. 10; cf. Acts xx. 18 (μεθ' ὑμῶν). See Introd. p. xii.

4. ὁ λόγος μου καὶ τὸ κήρυγμά μου: λόγος is the manner of his exposition of the Gospel, κήρυγμα rather the contents of the message: 'my preaching and my message did not consist in or take the form of.'

πιθοῖς σοφίας λόγοις=persuasive arguments or expositions of wisdom, as men count it: neither in the manner nor in the matter was use made of such means of persuasion as human cleverness and wisdom dictate. πιθοῖς (=πειθοῖς, cf. WH. App. p. 153) adj. πειθός, related to πείθω as φειδός to φείδομαι, μῖμος to μιμέομαι (see Field, *ad loc.*), =persuasive: it has been found nowhere else; σοφίας sc. ἀνθρωπίνης as correctly glossed in T.R.

ἀποδείξει πνεύματος καὶ δυνάμεως: ἀπόδειξις means not 'exhibition' (ἐπίδειξις) but demonstration producing conviction as in 3 Macc. iv. 20, 4 Macc. xiii. 10, and Polyb. and common in Class. Grk, and as a

t. t. of rhetoric the conclusive proof or demonstration from admitted premisses (Weiss). The genitives are subjective, as in *σοφίας λόγους*, proof or demonstration due to Spirit and Power, i.e. of God, as in the next clause. God's Spirit and Power in the speaker demonstrated the truth of his message and worked conviction in the hearers. *δύναμις* does not refer to accompanying miracles; that would require the plural; but to the moral power recognized by the hearers as lying behind and active in the preaching. The moral power, he says, did not proceed from himself (cf. v. 3) but from God, cf. i. 18. For the meaning cf. 1 Thess. i. 5. For the combination *πν. καὶ δυν.* cf. Lk. i. 17, Acts x. 38, 1 Thess. i. 5 al.

5. *ἵνα* describes God's purpose in so working in the preacher, not merely S. Paul's purpose in adopting this method. *ἡ πίστις ὑ.*, your faith as occasioned by the preaching, *μη ἢ ἐν*, 'might not be caused by men's wisdom but by God's power.' *ἐν* here of the cause as infra xii. 9, cf. Blass, pp. 130-1. The whole point of the passage is to bring out how their faith was produced.

6. *σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις*. 'But we have a wisdom which we utter among those that are full grown.' Both *σοφίαν* and *ἐν τοῖς τελείοις* are emphasised. As regards *σοφία*, the thought passes from wisdom of expression and manner (*σοφίας λόγος*) to the subject matter of discourse, God's wisdom itself. What this wisdom is he does not clearly define: it cannot be simply the fact of Christ Crucified with its immediate consequences, because that had been communicated to them even before conversion: it must refer to the whole purpose and plan of God in the redemption of mankind, which has the Cross for its central historic fact, but involves far-reaching consequences both as touching the nature and character of God, and the nature and destiny of man. The former element in this wisdom is hinted at in v. 10 in *τὰ βάθη τοῦ θεοῦ*; the latter in v. 7 in *εἰς δόξαν ἡμῶν*. For illustrations of this developed wisdom we may take Rom. viii. or ix.-xi. with its conclusion in xi. 33; cf. Eph. iii. 10 and Col. ii. 3. It is not so much an esoteric lore to be communicated only to a select few, as the developed exposition of God's purposes which demand the developed training of the human faculties under the inspiration and guidance of the Spirit. It is this need which is worked out in the following verses. First, it is hidden from men of the world, because the faculties by which it is apprehended are not developed in them (7-9): it is revealed to Christians by the Spirit stimulating their spirits (11-16).

λαλοῦμεν. The plural verb shows that S. Paul is describing the common practice of Christian teachers.

ἐν τοῖς τέλεισι here = men whose faculties are developed, and therefore capable of entering into the true character and comprehensiveness of the Gospel. Not quite synonymous with πνευματικός in vv. 14, 15, but rather implying a πν. who makes full use of his spiritual faculty. Nor simply = initiate, because the initiates would be of different degrees of development and experience. All Christians are 'initiate'; not all, in S. Paul's sense, are τέλειοι, full grown. ||^s are xiv. 20, Phil. iii. 15, Heb. v. 14. There are, in fact, two contrasts drawn in this passage: (α) between the ψυχικός, the man of natural, merely human, character and faculties, and the πνευματικός, the man in whom that character and those faculties are heightened and illuminated by the presence in him of the Spirit: (β) between the νήπιος, the Christian of undeveloped growth and faculties, and the τέλειος, the man full grown in Christ. Both these are πνευματικοί: yet the νήπιος cannot be treated fully as πνευματικός; he has still to be weaned from his fleshly thoughts. The τέλειος is the man who has made the endowments of the Spirit fully his own. The word τέλειος itself, however, is still relative: the growth is not really full in the present life: cf. Phil. iii. 12. Weiss (p. 74) argues for another meaning of τέλειος, from Stoic use, = ὁ προκόπτων, the man who is making progress in the practice of his philosophy.

σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου: the Christian wisdom is contrasted with the wisdom of 'this age,' merely by the crucial instance of the attitude of the men of this age to the Lord, which led them to crucify Him. That was the outcome of their wisdom; and it showed them utterly alien and without understanding of God, His character and His purpose. The motive of the Crucifixion was indignation at the claims of Jesus: if they had had any true conception of God's character, they would have recognised it as revealed in the person and character of Jesus: and they crucified Him because they did not recognise it; they were victims of ἀγνοία: cf. Acts iii. 17, xiii. 27, with Eph. iv. 18, 1 Pet. i. 14. The thought has travelled far from the mere wisdom of exposition which some at Corinth had adopted: and far deeper issues are being treated.

οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, 'not earthly powers—Roman and Jewish rulers—but angelic powers' under the ἀρχῶν τοῦ κόσμου τούτου, Joh. xii. 31, xiv. 30, xvi. 11; cf. Eph. vi. 2; κατάργ. through Christ as will appear at the last day, 1 Cor. xv. 24; Lietzm.; who also refers to Col. ii. 15, as implying that Angels took part in the crucifixion, and to Ignat. Eph. 19, Justin Apol. i. 54-60 al. for the ignorance of these lesser powers as regards the mysteries of salvation. S. Paul is thus made to hint that if they had known ---

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who Jesus was they would not have crucified Him, because they would have realised that His death would have been their undoing. L. detects here the idea, which is clear in the Gnostics and in Origen, that the devil was outwitted in the crucifixion, and concludes that it was already current in the Pauline communities and was made use of by S. Paul simply to illustrate the superiority of the divine wisdom over the wisdom of the lesser powers who rule the world. So Weiss.

In support of this interpretation must be reckoned Eph. ii. 2-7 with its conception of world powers acting upon men for evil, and Col. i. 13, Lk. xxii. 53, and the then widely current conception that the air was occupied by spirits, more especially by evil spirits. See Robinson, *Eph. ad loc.* and Lightfoot, Gal. i. 4, and Ign. *Eph.* 19. But these passages do no more than show the possibility of this meaning for the phrase taken by itself.

On the other hand the passage quoted from Col. (ii. 15) gives no hint that the powers with which our Lord wrestled on the Cross (see Lightfoot, *ad loc.*) were ignorant of the meaning of that supreme conflict: if anything the contrary is implied: nor is there any such hint in Lk. xxii. 53 or Joh. xii. 31. The first hint of such ignorance occurs in Ign. *l.c.* (The language of 1 Pet. i. 12 if relevant at all implies a knowledge of the interests at stake.) Nor in Col. *l.c.* is the crucifixion regarded as the act of such powers, as on this interpretation we must take S. Paul here to be regarding it. Nor indeed is there any parallel for such an idea. Moreover 'ignorance' is elsewhere regarded as an occasion of the crucifixion, but it is the ignorance of the Jewish and Roman rulers; see Acts xiii. 17, 27, cf. Joh. xvi. 3.

Further the contrast throughout this passage is between human wisdom and the wisdom of God. (There is nothing inappropriate in regarding the crucifixion as an act illustrating the weakness of human wisdom: the wisdom under consideration throughout is not merely philosophic or speculative but practical and ethical.) The introduction of the thought of superhuman intelligence with a higher but still limited wisdom is really alien to the context. See preceding note.

Finally the phrasing in v. 8 οὐδεὶς τῶν ἀρχόντων κ.τ.λ. points to a definite reference to known rulers. On the whole, in spite of the parallel phraseology in the passages cited, it is more natural to take οἱ ἀ. τ. ἀ. τ. here as referring to the authorities, both Jewish and Roman, by whose contrivance and act the crucifixion was brought about: and for such use of οἱ ἀρχοντες cf. Acts iv. 26-28 and Lk.

passim, cf. also Baruch iii. 16 and Thackeray, *Schweich Lecture* (1920), p. 97. *καταργουμένων* thus points to the gradual passing away and transitoriness of the civil order in comparison with the eternal purpose and rule of God, cf. xv. 24. Cf. Isa. xl. 23, a passage which v. 16 shows to have been in S. Paul's mind.

7. *θεοῦ σοφίαν ἐν μυστηρίῳ*, 'God's wisdom embodied in a secret' hidden for long but now revealed. (For the combination of a prepositional phrase with a subst., without the article, cf. Rom. v. 15, Mk i. 27 al.) Cf. v. 10: the secret is the redemption of mankind through Christ, cf. v. 1, Rom. xvi. 25, Eph. i. 9, iii. 3 ff., Col. i. 26 etc. *μυστ.* in S. Paul consistently means a secret purpose or counsel of God and most frequently refers to the great purpose of universal redemption, hidden through the ages and revealed in Christ by the Spirit to believers. In 2 Thess. ii. 7 when it is used of an evil purpose, it is part of the language by which the working of evil is shown to parody the action of God. Weiss takes *ἐν μ.* with *λαλοῦμεν* = 'as a secret,' sc. revealed. He points out, further, that the 'secret' here is not, as in the Mysteries, a sacred dramatic action, but an unveiling of the thoughts of God revealed to the prophet, and cft 1 Cor. xv. 51 f., Rom. xi. 25 f., 1 Thess. iv. 12-17.

τὴν ἀποκεκρυμμένην, cf. Rom. *l.c.* Eph. *l.c.*, here the complementary 'revelation' is mentioned in v. 10: 'which had been hidden away' but is no longer so.

ὃν προώρισεν κ.τ.λ., cf. Acts iv. 28: in all other cases the object of *προορίζειν* is a person as Rom. viii. 29, Eph. i. 5, 11. *πρὸ τῶν αἰώνων* = ages ago, Jude 25 (sing.) only: cf. the common use of *πρό*, 2 Cor. xii. 2, *πρὸ ἐτῶν δεκατεσσάρων*, Joh. xii. 1 *πρὸ ἐξ ἡμερῶν*, 2 Tim. i. 9, *πρὸ χρόνων αἰωνίων*. Cf. *ἀπὸ τῶν αἰώνων*, Eph. iii. 9.

εἰς δόξαν ἡμῶν, 'for our glory,' i.e. with a view to our final sharing in the state of glory in which the Lord now is. *δόξα* when attributed to men is in S. Paul generally to be interpreted of the final state of the redeemed, when the whole process of redemption is complete, and the Lord has come 'in glory.' And this is probably the meaning here; cf. xv. 43, Rom. ii. 10, ix. 23 *εἰς δόξαν*) (*εἰς ἀπώλειαν*, viii. 18, 21. But S. Paul also implies, in certain passages, that the present state of the Christian is also in its degree one of 'glory,' cf. 2 Cor. iii. 8, 18, infra vi. 20, xi. 7 and negatively Rom. iii. 23: in both cases the use depends on the fundamental meaning of *δόξα* = manifestation of inner character. Under present conditions Christian character is manifested, by Christian virtues and sufferings, as the expression of the character of Christ (cf. 2 Cor. viii. 23): in the final state it will manifest itself in the same unspeakable way as the Lord then will be manifested (cf. Rom. viii. 17, Phl. iii. 21). Here as the

thought is of the whole counsel of God, the reference is to the final manifestation, cf. Heb. ii. 10.

8. ἦν, sc. θεοῦ σοφίαν. οὐδεὶς κ.τ.λ. see above on v. 6. ἔγνωκεν = has ever known.

τὸν κύριον τῆς δόξης: the position is emphatic, and brings out the tragic irony of the contrast between the glory and the shameful death. The phrase itself is unique in the Greek Bible (unless perhaps James ii. 1, see Hort's note). Cf. Eph. i. 17, ὁ πατὴρ τῆς δόξης (?), Acts vii. 2 ὁ θεὸς τῆς δόξης qu. Ps. xxix. 3: Ps. xxiv. 7 ὁ βασιλεὺς τῆς δόξης. But it occurs frequently in Enoch xxv. 3 (see Charles' note) of God Himself. Whether S. Paul borrowed from this source or framed the phrase himself, it clearly marks the possession by the Lord of the divine glory as His own and for use: 'perhaps the loftiest description of Him to be found in S. Paul' (Weiss). It is important to notice that the use of the phrase in this context shows that for S. Paul Jesus was 'the Lord of glory' when He was crucified, not merely after His ascension: and the predication takes us close to the ideas of S. John (e.g. Ev. i. 14). The context implies that through Him as the Lord of Glory God accomplishes His secret purpose εἰς δόξαν ἡμῶν. Cf. 2 Thess. ii. 14, 2 Cor. iii. 18, iv. 4.

Weiss while giving this interpretation points out that it seems to conflict with the κένωσις of Phil. ii. 7 and requires an interpretation of that passage which would admit of Jesus being not only Son of God but even possessor of the glory in the days of His flesh. It would be quite consistent with S. Paul's thought to say that the 'glory' then showed itself through character and suffering owing to the conditions of the 'flesh,' rather than in its natural splendour: cf. 2 Cor. iii. 10, and, of the apostles, 2 Cor. iv. 7 ff. See Westcott, St John c. ii. 11 add. note.

9. ἀλλὰ καθὼς γέγραπται, in contrast with ἦν οὐδεὶς κ.τ.λ. and in apposition to σοφίαν—a wisdom which none knew, but which has been revealed to those that love God, as Scripture declares.

ἀ ὁφθαλμοῦς κ.τ.λ. The source of this quotation is doubtful. Reff. to Isa. lii. 15, lxiv. 2-4, lxv. 17 provide some verbal similarities, but no real likeness in matter: yet καθὼς γέγραπται implies that it is a quotation from Scripture: hence some have thought that it may come from a collection of O. T. sayings in which passages came to be mixed. It is quoted by Clem. Cor. xxxiv. (with ὑπομένουσιν for ἀγαπῶσιν) and Mart. Polyc. ii. 3 (without the last clause but implying it with ὑπομένουσιν). It occurred according to Jerome and Origen in the 'Apocalypse of Elias,' a small book of which nothing seems to be known except that it had this passage and probably also (Epiphan.

haer. 42) the qu. Eph. v. 14 in it. Lft (*ad loc.* and Clem. *l.c.*, also Clem. vol. i. p. 390) and Zahn (*Canon*, II. p. 807) both regard the 'Apoc. of Elias' as a second century Christian document: Harnack (*Liter.* p. 751) insists, rather arbitrarily, that it must be pre-Christian: he has to suppose that Eph. v. 14 was originally not Christian in expression. It is impossible to decide until we know something more of this book. The quotation also occurs in *Ascensio Isaiae* (see Hastings, *D. B. ad loc.*) in the Latin version, but that has at least been interpolated by a Christian writer. The problem must be considered as not yet solved. Heinr. agrees with Lietzm. that it is a quotation from the 'Apoc. of Elias': but supposes that S. Paul's memory played him false, aided by the echoes of Isa., and that he meant to cite the canonical Scriptures (*γέγραπται*).

καρδιά in accordance with its frequent use in O.T. is treated as the seat of intelligence.

τοῖς ἀγαπῶσιν αὐτόν, cf. Rom. viii. 28, James i. 12, ii. 5.

10. *ἡμῖν γὰρ κ.τ.λ.* γὰρ explains how it is that 'we' can speak of these things.

ἀπεκάλυψεν, the correlative of *μυστήριον*: for the aorist cf. Rom. viii. 15, Gal. iii. 2, iv. 6.

διὰ τοῦ πνεύματος, the Holy Spirit, here in particular in His work as quickening the intelligence of the human spirit which receives Him, so that it can apprehend divine things. Cf. xii. 8, Eph. i. 17, iii. 16 f. In Rom. viii. He is regarded as imparting and sustaining the whole life in Christ.

τὸ γὰρ πνεῦμα κ.τ.λ., the Holy Spirit has this power of enlightenment, because He is in all the secrets of God. He is indeed the Divine Intelligence, knowing both Himself and all things.

ἐραυνᾷ, 'searches into,' 'investigates,' cf. Rom. viii. 27, Rev. ii. 23. This form for *ἐρευνᾷν* appears first in papyri A.D. '22: not specially characteristic of Jewish or of Alexandrian Greek: possibly associated with Egypt. Thackeray, *Gr.* p. 78 f., M. p. 46.

τὰ βάθη τοῦ θεοῦ, cf. Rom. xi. 33, Rom. viii. 39, Eph. iii. 18: the thought here too is of the depths of the divine wisdom in providing for the training and redemption of mankind: *σοφία ἐν μυστηρίῳ*: it is this knowledge in particular which the Spirit revealed to the preachers of the Gospel, and they communicated to their Christian converts; cf. below, *τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡ*. For the phraseology Weiss cft Judith viii. 14: cf. Jer. xvii. 9.

11, 12. *τίς γὰρ οἶδεν κ.τ.λ.* Here S. Paul conceives of the human spirit as the centre and organ of self-knowledge, even of self-consciousness. By his spirit a man knows his own nature and stores

up and estimates his own experiences: it is the growing consciousness of his personal life as such in all its bearings. From this he argues by analogy to the need of some such organ for the apprehension of the workings and the mind of God. But the human spirit as such and by itself cannot get beyond the knowledge of the human mind and working. Consequently in order that the human spirit may be capable of divine knowledge, it must in some way itself become divine. And this it can be only by the act of God, imparting to man, in such degree as is possible, His Spirit, which alone knows 'the things of God.' The divine Spirit so acts upon and 'inspires' the human spirit as to enlarge its capacity and range, so that it becomes capable of apprehending the divine mind and working, so far, at least, as that affects human experiences. This imparting or intrusion of the divine Spirit is rendered possible by the fundamental fact of the Christian state, namely, the living union of the Christian with Christ. Christ not only lives in him but knows and apprehends and thinks in him, and conversely he does all this in Christ: the whole thought is thus summed up in the last words of the section, 'we have in us Christ's mind.'

Here then *πνεῦμα* is specially regarded as that activity of personality, which reflects, thinks and knows: in this operation it uses the mind, *νοῦς*. Elsewhere, esp. Rom. viii., *πνεῦμα* is rather regarded in the wider sense of the activity of personality as living, and moulding all a man's activities in the operation of the new life; and in this wider sense it includes *νοῦς*, which then represents the part which is here ascribed to *πνεῦμα*; cf. Rom. viii. 2 with i. 28, vii. 23, xii. 2; Eph. iv. 27 and contrast Col. ii. 18. See below v. 16 n.

11. *ἔγνωκεν*, 'has come to know,' the perfect of the durative *γινώσκω* 'to be taking in knowledge,' M. p. 113. This meaning is suitable in all passages in N.T. where the form occurs, and is definitely required in many, e.g. Joh. viii. 52, xiv. 9, xvii. 7, infra viii. 2. The form is confined to Joh. (Ev. and Epp.), Paul 1 and 2 Cor. and in plup. Mt. xii. 7. *οἶδα* on the other hand belongs to the class of perfects with present significance, M. p. 147.

12. *ἡμεῖς δέ*, 'but we Christians': the context shows that at this point he is thinking of the common Christian possession of *πνεῦμα*.

τὸ πνεῦμα τοῦ κόσμου, a unique expression, analogous to *ἡ σοφία τοῦ κόσμου*, i. 20, ii. 6, iii. 19 = the spirit which is fit for and busied with the wisdom of the world; = *τὸ πν. τ. ἀνθρώπου* while still uninfluenced by the Spirit of God and so confined in its operations to the merely worldly sphere. It was no such spirit that we received

when we became Christians. It is possible that we have here as in xii. 3 a reference to the inspiration by demonic beings. (Weiss.)

ἐλάβομεν, i.e. in our baptism; cf. i. 14, 27.

τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, 'the Spirit which is from God': the phrase marks so to speak the effect of the Holy Spirit in His coming to and working upon the individual spirit; cf. Hort on 1 Pet. i. 12 (p. 61).

τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, 'the things then given to us by God,' i.e. the details of the wisdom of God, those gifts and state which He designed for our redemption; || τὰ βάθη τοῦ θεοῦ. These being things of God require that our spirit be reinforced by the divine Spirit if we are really to know them.

13. ἃ καὶ λαλοῦμεν, these things are the subjects of the apostolic messages, and they are conveyed by corresponding manner and methods of expression: this picks up the thought of vv. 4 and 6.

διδασκτοῖς ἀνθρ. σοφίας λόγοις κ.τ.λ., the parallelism of the clauses shows that ἀνθρ. σοφίας depends on διδασκτοῖς, 'taught by human wisdom': cf. Blass p. 107. Heinr. quotes a close || from Pindar *Ol.* 9. 153, πολλοὶ δὲ διδασκαῖς ἀνθρώπων ἀρεταῖς κλέος ὥρουσαν ἐλῆσθαι· ἀνευ δὲ θεοῦ κ.τ.λ. Cf. Joh. vi. 45 qu. Isa. liv. 13.

πνευματικοῖς πνευματικὰ συγκρίνοντες. This clause is a development of the statement that the methods of delivery or expression which the apostles use are taught by the Spirit, even as the subject they have to expound is given by the Spirit. It follows that the two adjectives must refer to the matter and the expression respectively: spiritual expression is required for spiritual subjects. πνευματικὰ then=τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν: and πνευματικοῖς=διδασκτοῖς πνεύματος λόγοις. συγκρίνοντες: the commonest meanings of συγκρίνω are (1) to combine)(διακρίνω, to put two things together into a compound; so σύγκρισις and σύγκριμα, Plat. Arist.; (2) to compare one thing with another, cf. 2 Cor. x. 12. There is also a rare use =to interpret, 'to put two and two together'; but this is limited to LXX, of dreams. The first meaning gives the exact sense required by the context, 'combining spiritual subjects with spiritual expression.' See L. and S., *Lft ad loc.*, Swete, *The Holy Spirit in the New Testament*, p. 178. Field, *ad loc.*, prefers 'comparing' 'with all the ancient versions'; but the question here is not of 'comparison' but of the character of exposition which is suitable to a certain subject.

14. ψυχικός δὲ ἄνθρωπος. In v. 12 are stated the qualifications of the teacher of spiritual things and in v. 13 the method of the teaching: and now we come in v. 14 to the character of the scholar and what qualifies him for receiving this teaching as delivered.

ψυχικός ἄνθρωπος = a man, who, however complete in his natural faculties of mind, has not received the impulse and illumination of the Spirit. The context shows that here ψυχή is conceived in its character of mind, as opposed to σῶμα: the organ of reason by which man, as naturally endowed, apprehends, investigates and forms judgments upon the things that come before him. The word gets in S. Paul's use a depreciatory sense, entirely wanting in classical use, just as ἄνθρωπος gets depreciated, because the new contrast has been introduced of a life higher than human, yet open to man, and a faculty, higher than natural, given to man. In ch. xv. the word takes its wider range, of the whole natural principle of life (44, 45): while in James iii. 15, Jude 19, it has the same special reference to the thinking and reasoning faculties as here; cf. Cyril ap. Cramer ψυχικός ὁ κατὰ σάρκα ζῶν καὶ μήπω τὸν νοῦν φωτισθεὶς διὰ τοῦ πνεύματος ἀλλὰ μόνην τὴν ἐμφυτον καὶ ἀνθρωπίνην σύνεσιν ἔχων ἣν ταῖς ἀπάντων ψυχαῖς ἐμβάλλει ὁ δημιουργός. So here = a man, as such, using or dominated by his merely natural faculties, || ἀνθρωπίνῃ σοφία, σοφὸς κατὰ σάρκα; cf. Col. ii. 18 ὁ νοῦς τῆς σαρκός. On the history of the word, see Add. Note, p. 256.

οὐ δέχεται = rejects because unintelligible to him.

τὰ τοῦ πν. τ. θεοῦ = the communications of the Spirit of God: the antithesis is between both ψ. and πνεῦμα and ἀνθ. and θεοῦ: the facts and truths which the Spirit communicates are meaningless to him, because he has not within him the spiritual intelligence which must be given, and cannot be evolved out of his natural intelligence.

καὶ οὐ δύναται γινῶναι, and cannot 'take them in,' 'get to know them': the aor. of γινώσκειν generally has this sense of effective acquisition of knowledge; cf. M. p. 113: the clause introduces the reason for the preceding statements.

πνευματικῶς, by spiritual ways or means.

ἀνακρίνεται, sc. τὰ τοῦ πνεύματος τοῦ θ., they are investigated, examined, i.e. with a view to full apprehension, to getting to know them. The very method by which approach is made to this knowledge is spiritual, and requires spiritual faculties and processes. ἀνακρίνειν, see *Lit. Revision*, p. 69 ff. for the great importance of distinguishing the meanings of κρίνειν and its compounds. In forensic use always = the examination into facts and evidence as a preliminary to judgment, not the judgment itself; cf. Lk. xxiii. 14; Acts iv. 9, xxiv. 8, xxviii. 18, infra iv. 3 f., ix. 3. So in ordinary use = to examine with a view to forming or testing an opinion, to gaining knowledge; cf. Acts xvii. 11, infra x. 25, 27, xiv. 24.

15. ὁ δὲ πνευματικός, he that has the corresponding faculty

examines everything: nothing is beyond the reach of his faculties, because he has received the divine πνεῦμα which understands (νοῦς) divine things. N. Heinr. 'How often does Paul himself show under the most varied circumstances the spiritual ἀνάκρισις, even in matters not affecting doctrine, in his wise use of circumstances in persecutions and responsibilities, on his last voyage, etc.: in his decisions on marriage, legal disputes, slavery, the collection, when he knows how to bring all tactfully under the criterion of a lofty spiritual point of view with remarkable sureness of touch, clearness and directness: in his estimate of persons: in his relation to his surroundings; in his grand judgments, iii. 22, in his strong self-confidence, 2 Cor. vi. 4 ff., in his noble independence.'

αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται, 'but himself is not (liable to be) questioned by any man.' The absolute claim thus made for the 'spiritual man' is startling. It is possible that we should qualify οὐδενός, from the context, by supplying ψυχικοῦ ἀνθρ. (as Heinrici, and app. Lietzm.); not that such a supplement is necessarily implied in the immediate context (ἀνακρίνει πάντα neut.); but it may be argued that it lies in 'the reason of the thing.' That S. Paul did admit a right to judge spiritual utterances is clear from xiv. 29. Moreover the reason here given ἡμεῖς νοῦν Χρ. ἔχομεν does not cover the statement; it implies, as of course the whole context does, that there are many πνευματικοί, and it is impossible to conceive S. Paul holding that each stood supreme with an individual infallibility. Moreover in 1 Thess. v. 19, 20 there is a definite injunction to test 'spirits' and 'prophesyings': cf. 1 Joh. iv. 1.

Further, it is to be observed that the clause is of the nature of a parenthesis, not strictly necessary in the context, which is concerned not with judgment of teachers, but with the conditions under which divine things may be learnt and taught. It looks as if one of the consequences of the party disputes, out of which the whole discussion arises, namely, the free criticism of teachers and in particular of S. Paul, here crops up in S. Paul's mind, and is dismissed by this brief and challenging statement, to be taken up again in iv. 1 ff. where its special reference becomes clear. This passing anticipation of a subject of later treatment is very characteristic.

16. τίς γὰρ ἔγνω κ.τ.λ. γὰρ introduces the whole sentence, question (τίς...) and conclusion (ἡμεῖς δὲ...), as an explanation of the statement ὁ πν. ἀνακρίνει...πάντα: he does so because as πνευματικός he has Christ's mind. Qu. Isa. xl. 13, LXX; cf. Wisdom ix. 13; Rom. xi. 34; the qu. here omits the second clause (qu. Rom. i. c.) and gives the third clause of the LXX. The Lord's mind must be under-

stood if His ways are to be understood (Rom. *l.c.*) and still more if a man should claim to instruct Him on the right way. This is almost the last word of ancient Jewish wisdom: but for the Christian it is not the last word, because he possesses Christ's mind. The wise man of the world, by denouncing a great work of God as folly, claims to know Him and His ways; and to know better than He. Even Jewish wisdom had got beyond this self-delusion. The Christian, having Christ's mind, can enter into the counsels of God, and is beyond the range of merely human judgment, for that very reason. *νοῦς* generally in Paul is the thinking faculty: it is used only here and Rom. *l.c.* of God and Christ, and seems to include both the faculty and its content.

νοῦς and *πνεῦμα*. Reitz. (p. 179) maintains that *νοῦς* and *πνεῦμα* here are strictly interchangeable terms: and that to take *νοῦς* as = 'mind' or 'intellect' takes all sense out of the passage. This is very extraordinary. The whole context deals with the conditions under which man can *understand* the things of God, and the way in which he should express them. The one condition laid down is that he should possess the Spirit of God; this is the sufficient condition, because the Spirit of God *understands* (*οἶδεν*) the things of God; the Spirit of God in man is the Spirit of Christ, which involves the mind of Christ, and therefore the power of understanding. *νοῦς* here is not identical with *πνεῦμα* but is the one operation or faculty of spirit which is specially under consideration. The spirit includes other capacities besides that of understanding: see v. 11 n. Cf. Swete, *The Holy Spirit in N.T.* p. 179 n.

ὅς συνβιβάζει = ὥστε *συνβιβάζειν*. *συνβιβάζει* 'instruct': in this sense only here in N.T. (Eph. iv. 16, Col. ii, 2, 19 *alio sensu*), LXX freq. and Philo (Ebeling). In Isa. xl. 13 *συνβιβᾷ*.

νοῦν Χρ. ἔχομεν, the claim to the possession of the mind of Christ is based upon the claim to be united by a living bond with Christ, cf. Gal. ii. 20; as Christ lives in them, His heart beats in them (Phl. i. 8), He speaks in them (2 Cor. xiii. 3), so He thinks in them, they think His thoughts. Heinr. cft Rom. viii. 2; Phl. ii. 5: N. further, to have 'Christ's mind' = to have the mind of God (cf. Rom. viii. 9, *πνεῦμα θεοῦ* = *πνεῦμα Χριστοῦ*), a most significant identification.

CHAPTER III

1-23. (1) This wisdom was beyond their reach when S. Paul himself was teaching among them: they were immature and needed elementary teaching.

(3) But at the present time they still need such teaching: they show by their partisanship, that they have not assimilated the true Christian position as regards apostles and teachers. These are simply ministers of God in His work, whether in foundation-laying as S. Paul, or building on the foundation so laid once for all, as Apollos, and all other teachers: and each must abide the test of his work, as applied by God, and render account to Him.

(16) The Corinthians almost seem to have forgotten that they are a shrine of God, in which His Spirit dwells. Preachers and teachers in dealing with such a building, if they deal corruptly with it, are liable to a tremendous judgment. Every teacher must remember that there is no relation between the wisdom of the world and the wisdom of God; and therefore that there is no room for personal boasting or claim of superiority: all belong to the Church, as does the Church to Christ, and Christ to God.

This section deals directly with the question of the proper estimate of teachers, and rebukes the false estimate current at Corinth. It depends on the true estimate of wisdom, and on the assimilation of the true wisdom. That has been lacking, as is shown by the partisan rivalries and quarrels.

1. **κἀγώ, ἀδελφοί:** he returns to the subject of ii. 1-4 and justifies his method when first preaching to them for their conversion, and immediately after their conversion, by their then state.

οὐκ ἠδυνήθην κ.τ.λ. He applies the argument of the preceding ten verses: they were then not *πνευματικοί*; before their conversion they had not received the Spirit: afterwards they still were young in spiritual faculty and needed teaching suitable for undeveloped faculties, they were still *σάρκιναι*. N. He does not say *ψυχικοί*, the direct antithesis to *πνευματικοί*, because that would be to deny their baptism, their being *ἐν Χριστῷ*.

σάρκιναι properly = made of flesh, *σαρκικός* = characterised by flesh: the former word describes the whole condition of a man, the

latter either partial or temporary characteristics. The former therefore marks the severer judgment: and the change to *σαρκικοί* in v. 3 indicates the recognition of a development in them since those first days, though a development far from complete. But even in this verse the judgment is qualified by *ὥς*: though they had received the spirit, they yet had to be treated as on the lower level, as far as teaching was concerned. It is important to note that S. Paul implies the necessity of growth in the spirit as given to man: there is not a sudden and complete change marking off the new state by a clean-cut line from the old; there is a gradual overcoming and correcting of the natural man to the use of the spiritual, a gradual enlightenment of the natural faculties by the new spirit. So there are different degrees even among *πνευματικοί*, as there are different grades of *πνευματικά*, spiritual gifts or attainments (c. xii.-xiv.). The word *σάρκινιοι* occurs only here, Rom. vii. 14; Heb. vii. 16 (in all which places *σαρκικός* is an alternative reading), in contrast, direct or implied, with *πνευματικός*, and 2 Cor. iii. 3 contr. *λίθινος*. *σαρκικός*, Paul and 1 Pet. ii. 11 only, is always contrasted with *πνευματικός*. See n. on Rom. l.c., Westcott on Heb. l.c. and Hort on 1 Pet. l.c.

ὥς νηπίοις ἐν Χρ., in Christ but still babes, immature. There is a growth even for those who are 'in Christ.' In Gal. iv. 1-3 the word is used of the pre-Christian state of Jews. In Eph. iv. 14 prob. as here; cf. Heb. v. 11-14; Lietzm. refers to Philo *de agric.* 9, p. 301 (Mangey), as showing that the word *τέλειος* does not come from the language of the Mysteries but simply means 'fullgrown.' *ὥς* softens the criticism again.

2. *γάλα ὑ. ἐπότισα*, cf. Heb. l.c. (not 1 Pet. ii. 2): food for babes. Cf. Pap. Ox. iv. 736, 48 *γάλακτος παιδῶν* 'milk for the children,' M.M. s.v. *βρῶμα*, cf. x. 3, Joh. iv. 34 = *στερεὰ τροφή*, Heb. l.c.

The metaphor is common in Philo and Epictetus (ii. 16, 39 al.) and probably in the Stoic-Cynic Diatribe generally (Weiss). Reitz. p. 167, compares a reference to *γάλα* in Phrygian mystic writings; but wrongly. There milk (literal) is declared to be the proper food of all the regenerate; the ideas are quite different. Heinr. rightly points out that it is not here a question of different subject-matter offered in teaching to the young and the fullgrown but of a different manner and method of teaching the subject-matter of the Gospel.

οὐπω γὰρ ἐδύνασθε, 'you were not yet able' for such food: no verb should be supplied, *δύν.* is used absolutely; cf. x. 13 and reff. L. and S.

ἀλλ' οὐδὲ ἔτι νῦν δύνασθε. He now returns to the origin of this whole discussion, the factious state into which the Corinthians have

allowed themselves to fall, i. 10-12. If *ἔτι* is read (om. B, [JW.H.]), the meaning is probably 'not even any longer now are ye able,' implying that there was a time when they had been fit for such food, but now that time is passed and they have fallen back on the earlier stage.

3. *σαρκικοί*, see above. The details next given show the wide meaning of *σάρξ*, including all dispositions and actions which centre on the man's self, and ignore his true relation to others.

ὅπου γάρ, cf. 2 Pet. ii. 11, the only clear parallel in N.T. = 'wherein'; so occasionally in Class. Grk, see L. and S.

ζήλος καὶ ἔρις, so Rom. xiii. 13; 2 Cor. xii. 20; Gal. v. 20: the spirit of rivalry and controversy. N. as before, it is the spirit and manner of their discussions that is wrong, not their hold upon truth.

κατὰ ἄνθρωπον, see on Rom. iii. 5: 'is not your conduct merely human,' i.e. not under guidance of the divine Spirit, cf. ix. 8; Gal. iii. 15. Only in S. Paul. In Class. Greek = truly human. The new teaching of the relation of the human to the divine gives a depreciatory turn to the phrase (merely human) in Christian use.

4. ὅταν γάρ κ.τ.λ., only two of the parties are mentioned. Why?

ἄνθρωποι, mere men, only too human, without any touch of the divine Spirit: no exact ||: clearly suggested by κατὰ ἄνθρωπον above: cf. παλαιὸς ἄνθρωπος, Rom. vi. 6, where the character is indicated. This word repeats, in another form, the rebuke contained in *σαρκικοί* and *σάρκινιοι*.

5. τί οὖν ἐστὶν Ἀπολλῶς, κ.τ.λ.; he now meets the evil by insisting on the absence of all personal merit in the teacher's work, and his sole responsibility to God for that work. οὖν = 'well then.'

διάκονοι δι' ὧν ἐπιστ., 'servants of God, through whose service you came to believe': *διάκονοι* and the prep. *διὰ* both mark the subordinate, instrumental and ministerial character of the apostles; neither in themselves nor in their work was there anything of their own, which should make them objects of devotion and leaders of sects or parties. For *διάκ.* in this application, cf. 2 Cor. iii. 6, vi. 4; Eph. iii. 7; Col. i. 23, 25. S. Paul more frequently uses of himself the still humbler word *δοῦλος*. Cf. Hort, *Eccles.*, p. 202. *ἐπιστεύσατε*, for the aor. in this sense cf. Acts xix. 2 (and freq.), Rom. xiii. 11, perh. Eph. i. 13.

καὶ ἐκάστω, κ.τ.λ., 'and that in the way the Lord granted to each (to serve, sc. τὴν διακονίαν, cf. 2 Cor. v. 18)': for the order cf. vii. 17; Rom. xii. 3.

ὁ κύριος, sc. Christ: it is His work on which they were engaged. 'Always, when not further defined, refers to Christ in S. Paul,' Weiss.

6. ἐγὼ ἐφύτευσα, κ.τ.λ., illustrations of the different ways in which they were given to serve: the object in each case is the Gospel message: cf. the Parable of the Sower: so in Mt. xv. 13 *φυτεία* refers to the false teaching of the Pharisees.

ἤΐξανεν, imperf. 'was giving growth' all along.

7. οὔτε—ἐστίν τι, has no independent position; his work is nothing in comparison with the dominant work of God.

ἀλλ' ὁ αὐξάνων θεός, 'but he that giveth the increase, even God,' sc. is everything; cf. vii. 19.

8. ἔν εἰσιν, 'are all one,' are as such indifferent, indistinguishable. Cf. xi. 5. ἕκαστος δέ, κ.τ.λ. The distinction lies not in any relation to men but in their relation to God, as servants responsible to Him only: and here there is an emphatic distinction, of reward following work done: but this is wholly a matter for God's judgment.

9. θεοῦ γὰρ συνεργοί, κ.τ.λ. N. the emphasis on the thrice repeated θεοῦ: θ. σ. prob. = fellow workmen in the service of God: this interpretation suits both strains in the context (1) the identity of status and position, (2) the distinctness of responsibility: 'fellow workers with God,' on the other hand, suggests a measure of independence, inconsistent with the context. There is no exact ||, in the uncertainty of the text of 1 Thess. iii. 2; perh. 2 Cor. vi. 1 gives the same thought by the verb. Still the usual meaning of the gen., after *συνεργοί* and the like cpds, favours the tr. 'fellow-workers with God,' A.V. Note that R.V. preserves the ambiguity of the Greek. *συν.*, a favourite word with S. Paul to describe his colleagues. Rom. xvi. 3, 9, 21; 2 Cor. viii. 23, etc. *γεώργιον*—*οικοδομή* describe the sphere of work, a field under cultivation and a building, on which the workmen are engaged. So far the metaphor has been from cultivation of soil; in the next passage the metaphor of work on a building is developed. *γεώργιον*, a rare word in lit.: LXX, Prov. xxxi. 16; Jer. xxviii. (li.) 23, al.: also Dion. H., Strabo, Philo, al.; Nägeli, p. 32, but fairly frequent in Papp., see M.M. *οικοδομή*, 'God's house in building,' Rfd.

10—15. The metaphor from building is worked out, as affecting the workmen. The foundation is laid once for all: the responsibility of the workman is limited to the kind of material he brings to raise the superstructure. He is paid if his work is passed; he is fined if the material is bad. But the metaphor is not strictly carried out. In the first place the office of the *ἀρχιτέκτων* is here limited to the

laying of the foundation ; in practice he was responsible for inspecting and passing the whole work, and payments were made on his certificate (Dittenb. 367, l. 217 ff.). S. Paul does not claim that part of the office. Further, the test by fire is, of course, introduced from the imagery of the Lord's Day. But the essential points are clear : the one foundation, the certainty and searching character of the test, and the nature of the workman's responsibility. It is to be noted, too, that it is assumed that the workman has an honest purpose of contributing to the work, even though his contribution is bad ; hence he himself may be saved, though his work is destroyed. See Robinson, *Eph.* pp. 260 f.

It is not clear whether the building in question refers to the society of Christians, the Church ; or to the structure of doctrine imparted. Certainly the work done by the workmen is teaching the truth of the Gospel ; from this point of view the building is the structure of truth. On the other hand *vv.* 9 and 15 suggest the thought that the building is the society. It is probable that here again we must recognise that the two thoughts are both present in S. Paul's mind, leading to slightly confused expression. The truth, in practice, becomes a principle of life in the individual and the society ; and the two kinds of building merge in one.

10. κατὸ τὴν χάριν τ. θ. τὴν δ. μ. The grace in question is not simply the endowment for the apostolic work in general, but the special endowment which guided him in the beginning of his work at Corinth.

ὡς σοφὸς ἀρχιτέκτων 'like a well-trained, competent, master workman' : cf. Is. iii. 3. In Exod. xxxv. 32 ff. the *δ.* is clearly regarded as doing the work himself, with assistants. In Greek practice the *δ.* seems to have superintended the other workers (see Dittenb. index). If S. Paul had been himself a mason he would probably have phrased this differently. He does not claim for himself the right of inspection and testing.

θεμέλιον ἔθηκα, cf. Lk. vi. 48, xiv. 29. Rom. xv. 20 is closely ||. The thought in Eph. ii. 20 is different ; there clearly and solely of the structure of the society ; hence the apostles there are themselves the foundation, the builder is God.

ἄλλος δὲ ἐπ., 'another,' whoever has a hand in the work : his business is simply to build upon the foundation. He might have written ἄλλοι. The immediate reference is to teachers or a teacher at Corinth : clearly not Apollos.

ἐποικοδομεῖ, 'continues the building' : the same relation to the layer of the foundation, as that of the παιδαγωγός to the πατήρ, iv. 17.

ἐκάστος, the responsibility of each, who puts his hand to the work, is now brought out.

11. θεμέλιον γάρ: I say ἐποικ., for there is no further question of foundation laying: that has been done once for all by me: the question now is merely as to the superstructure: and that work is still going on at the hands of many workmen. παρὰ, 'other than,' cf. Gal. i. 8 f.; Blass, p. 138. τὸν κειμένον refers to θεμ. ἐθηκα v. 10.

ὅς ἐστιν Ἰ. Χρ., cf. i. 23. The person of Jesus Christ is the foundation of all Christian teaching: all development of such teaching is merely growth in the knowledge of His Person, in explicitness and range, as illuminating both the nature and work of God, and man's nature, work, and relation to Him. The dictum is illustrated by the whole history of Christian doctrine, and also by the whole development of human life under the influence of the Gospel. In fact, He is the foundation of all Christian teaching, because He is the source and norm of all Christian life. It is the former aspect which is emphasised in this sentence; the latter is developed especially in Eph., but indeed throughout all the Epistles, particularly through the metaphor of the body. S. Peter boldly uses the metaphor of the building for the latter purpose (1 Pet. ii. 4 ff.), probably developing the thought of Eph. ii. 20 f.

The form of statement here suggests that there had been no dispute on the fundamental position involved: questions had been raised as to the consequences to be drawn from it.

12. εἰ δέ τις ἐποικ., 'if anyone sets his hand to building.'

χρυσὸν, κ.τ.λ., prob. the splendid materials of the temple at Jerusalem are in S. Paul's mind, just as they are idealised in the picture of the heavenly temple in Rev. xxi., cf. Swete on Rev. xxi. 18, 19. It is however possible that Exod. xxxv. 32 f. may have suggested the details here. The details of the metaphor cannot be pressed, beyond the distinction of quality in the different contributions of teaching.

13. ἐκάστου τὸ ἔργον, the particular work of each workman will be made clear as to its worth.

ἡ ἡμέρα, cf. 1 Thess. v. 4; Heb. x. 25: in 1 Thess. the reference is made clear by ἡ. K. in v. 2: here and in Heb. the word enforces its own meaning. With this word the imagery of the judgment day is introduced; there will be a testing of the materials, not during the process of building but when all is finished, in the fire of judgment. δηλώσει will show the work in its true character, expose it.

ὅτι ἐν πυρὶ ἀποκαλύπτεται, 'because fire reveals it, i.e. the work': it is the property of fire to separate the destructible and indestructible

parts of any material: and the judgment is a judgment by fire. The double work of fire, purifying (Mt. iii. 11, | Lk.; Mk ix. 49) and destroying (Mt. iii. 12; 2 Thess. i. 8; Heb. xii. 29), makes it the symbolic test (1 Pet. i. 7) of the final judgment. Here δοκιμάσει, 'will prove its character' both by purifying and destroying. Cf. 1 Pet. *l.c.*; 1 Thess. ii. 4; Gal. vi. 4. Lietzm. qu. from Test. Abrah. (surely copied from this, not the reverse). Heinr. perhaps rightly takes ἡ ἡμέρα as the subject of ἀποκαλύπτεται, so Weiss. But the general sense is not affected.

αὐτὸ, R.V. 'the fire itself': the force of this is not clear, esp. as the position of αὐτὸ (Joh. xiv. 11(?), 1 Cor. xi. 14 only in N.T.) gives it strong emphasis. It is simpler to take αὐτὸ as resuming τὸ ἔργον.

14. τὸ ἔργον μενεῖ ὁ ἐπ. The work here is thought of not merely as the teaching given, but as the characters of the taught as moulded by the teaching; it is persons not doctrines that are tested in the judgment, at least directly: and the real work of the teacher is to be sought in the characters of the taught. If, and so far as, these characters stand the test of the fire of judgment, the teacher's work will be proved good. If elements contributed to the character by the particular teacher are destroyed by that fire, his work will be proved bad.

μισθὸν λήμψεται, 'he will get paid' for his work, as the labourer whose work is passed on inspection.

15. ζημιωθήσεται, 'he will be fined'—again, as the workman, who puts in bad work, was fined according to Greek building contracts.

αὐτὸς δὲ σωθήσεται. The assumption throughout is that the teacher is honest in intention however inferior in execution: the teacher whose work is bad will himself experience the fierce pains of that testing which eliminates his bad work: but for him with his honest purpose they will after all be the pains of purification.

οὕτως δὲ ὡς διὰ πυρός. His saving will be such as can be effected by fire; i.e. a saving which involves the destruction of what in him is unsound.

This careful determination of the relation of the teacher to the test suggests that S. Paul has definitely in mind those local teachers at Corinth whose zeal in putting their hand to the work he appreciates, while he condemns their partisan leanings and their unsuitable methods.

16-17. A new thought is introduced with a new simile, suggested by the preceding but not the same. So far the building has been the structure of truth and its results in the lives of individuals as the work of the teacher. Now S. Paul returns to the Corinthians

themselves and their quarrels and rivalries, and he reminds them of the gross impropriety of such dispositions in a society which is a shrine for God's indwelling: such rivalries are the destruction of such a society; those who indulge in them are active enemies and destroyers of God's house, and will meet with destruction at His hands. The persons condemned are all, whether teachers or learners, who were infected with this partisan spirit. See *Introd. p. xxv.*

16. οὐκ οἴδατε ὅτι. Cf. Joh. xix. 10; Rom. vi. 16 *infra*, v. 6, vi. 2 ff. (6), ix. 13, 24; James iv. 4 only: always an appeal to an obvious and acknowledged fact. The conception of the community as a shrine of the indwelling of the Spirit was familiar to the Corinthians, and ought to have kept them from these mischiefs. The interrogative form marks S. Paul's surprise and disappointment at their failure to draw this conclusion. It is very noticeable that this thought is represented as familiar, belonging to the original teaching.

ναὸς θεοῦ ἐστὲ, clearly of the whole community, not merely of the separate individuals (cf. vi. 19, 2 Cor. vi. 16). Cf. Eph. ii. 21: not 'a shrine of God' but 'God's shrine': the omission of the article merely concentrates attention on the character of the society, and does not describe them as one of many shrines.

τὸ πνεῦμα τοῦ θεοῦ. It is 'by the Spirit' that God now dwells in His people, cf. ii. 12, Rom. viii. 9, 14; 1 Thess. iv. 8; Jn xiv. 15 f.; not a very common combination, cf. τὸ πνεῦμα Κυρίου.

ἐν ὑμῶν οἰκεῖ. The order throws emphasis on ἐν ὑμῶν: for οἰκεῖ, cf. Rom. viii. 9, 11 and the same metaphor Heb. iii. 6; 1 Tim. iii. 15 (οἶκος); 2 Tim. ii. 20: n. ὁ οἶκος τοῦ θεοῦ = the temple, Mt. xii. 4, xxi. 13 (qu.), || Jn ii. 16, 17.

17. φθείρει, φθερεῖ, the repetition of the word in close juxtaposition adds great force to the warning, cf. Rev. xi. 18; φθείρει = tends to destroy, whether by bad teaching, as the 'other' teachers, or by partisan tempers, as other members of the community. Cf. 1 Cor. xv. 33; 2 Cor. xi. 3; Eph. iv. 22 for the sense of moral corruption. The word is common with γῆν, cf. Rev. xix. 2, πόλιν, etc.; only once in O.T. of the temple, Dan. ix. 26, of its destruction: not appar. in the sense of 'defiling,' cf. Edwards. The encouraging of and taking part in partisanship is a real breaking up of the union of the society and a destruction of it, as far as it goes.

φθερεῖ τ. ὁ θεός: the judgment here is more decisive than in v. 15, because the case is put, by φθείρει, that the man's motives are bad: perh. cf. Jude 10; 2 Pet. ii. 12. There is possibly a reference to the punishment of sacrilege by death in O.T. Lev. xvi. 2; 1 Sam. vi. 6, 7.

ἅγιός ἐστιν 'holy,' consecrated to God's use, and therefore not to be lightly handled by man. Weiss notes that the idea of a new and pure temple in which God can dwell is a regular feature in Jewish eschatology: Isa. xxviii. 16; Enoch xci. 13; Jubil. i. 27: and according to Christian teaching, this feature was spiritualised and regarded as already fulfilled in the Church. Cf. Jn iv. 21; Rev. iii. 12; in xxi. 18 the 'shrine' has become coextensive with the city (see Swete).

οἵτινές ἐστε ὑμεῖς, 'which shrine, in fact, ye are': οἵτινες is attracted to the number of ὑμεῖς, cf. ἐν οἷς Phil. ii. 15: in 1 Tim. iii. 16, Mk xv. 16 there is an attraction in gender, cf. Eph. v. 5. ὅστις as usual expresses general quality of particular referred to, 'and that is what you are,' cf. Blass, p. 173. N. the strong emphasis on ὑμεῖς, concluding the whole series of sentences.

18—23. To be taken closely with 16—17: it is the spirit of partisanship with its assumption of wisdom in apprehending and duly appreciating the different teachings given, and its confidence in maintaining the favoured teaching and teacher as against others (v. 21), which is characteristic of the wisdom of the world and directly contrary to the wisdom of God. It is clear from this whole section (16—23) that the main responsibility for the mischief lay with the local teachers and the hearers, and their desperate habit of forming parties. *Introd.*, p. xxv.

18. *μηδεὶς ἐ. ἐξαπατάτω*. Cf. 2 Thess. ii. 3: 'let no one continue to persuade (pres.) himself into thinking that the case is other than the one stated: rather if any man seems to himself wise in your Christian community during the present age, he must make up his mind to become a fool in the judgment of this age in order that he may be, what he means to be, truly wise. For wisdom as conceived by the world of this age is folly in God's judgment, and on the contrary what the world calls folly is true wisdom.' The general principle asserted in i. 25 f. is now restated for personal application. The application is to learners as well as teachers, as v. 21 f. shows.

εἴ τις δοκεῖ σοφὸς εἶναι. For *δοκεῖ* = 'seems to himself,' cf. viii. 2, xiv. 37; Gal. vi. 3; James i. 26: it is not what he seems to others, but what he seems to himself that is in question. These sentences point clearly to teachers, local or imported, who had established a vogue in Corinth. A reference to Apollos is impossible.

ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ. ἐν in both cases describes the circumstances in which the man forms his opinion and intention; he is one of a Christian society; he is living in a world to which the Christian

society is alien and incomprehensible: he must give full place to both these facts in his estimate of true wisdom.

μωρὸς γενέσθω, κ.τ.λ. The antithesis is again put in its strongest form, he must become a fool for the world if he is to become wise as a Christian.

19. ἡ γὰρ σοφία, κ.τ.λ. Cf. i. 20 ff.

παρὰ τῷ θεῷ, 'in the sight of, judgment of God,' cf. James i. 27.

γέγραπται γάρ, qu. Job v. 13, appy a direct tr. of Heb. (LXX ὁ καταλαμβάνων σοφὸς ἐν τῇ φρονήσει).

δρασσόμενος only here in N.T.; LXX several times, Polyb.

ἐν τῇ πανουργίᾳ αὐτῶν = in their over-cleverness, cf. 2 Cor. xi. 3; Lk. xx. 23. For *σοφία* and *πανουργία* cf. Plato *Menex.* 247 A (Meyer).

20. Ps. xciv. (xciii.) 11, σοφῶν for ἀνθρώπων.

21. ὥστε μηδεὶς κ. ἐν ἀνθρ. sums up the whole argument as it affects the readers, and gives a clinching reason.

ὥστε = and so, therefore; cf. M. p. 209: **καυχᾶσθω**, cf. Blass, p. 223.

ἐν ἀνθρώποις antithetic to **ἐν κυρίῳ**, i. 31: whether in themselves or in others, in their own wisdom or the wisdom of their teachers.

πάντα γὰρ ὑμῶν ἐστίν, 'there is nothing that you cannot call your own' (cf. Rom. viii. 32). Why then make yourselves partisans of men? These teachers are all gifts of God for your use: the world's wisdom and all it can give, life and death, are alike your opportunities, things present and to come are all under your hand: you are masters of all and supreme over all: but all this, because you are equally and wholly Christ's, in His hands, under His government, nothing apart from Him, even as Christ is God's: an impassioned controverting of the false position they had taken, by exhibiting the beyond comparison higher position they were forfeiting.

The vast assertion, **πάντα ὑμῶν**, springs immediately out of the deprecation of any boasting in men: that boasting took the form of asserting allegiance to a particular teacher, claimed to be superior to others: 'we are Paul's men.' To prove the futility of such boasting, the apostle declares that so far from needing to range themselves under any man, they themselves are owners and masters of all things and men. He chooses the strongest possible expression for the independence and freedom of the Christian, in face of all persons and circumstances, to reduce *ad absurdum* their petty partisanships. But what justification is there for such a vast assertion? It goes in explicitness far beyond any assertion of the preceding context. It may have had some warrant in what the Corinthians had said or implied about themselves (cf. i. 4-8): it is possible that some such

expression or thought underlay their claim of wisdom for some of their number, and that they were directly influenced by the current idea of the Stoic wise man. This is made more probable by iv. 8. In S. Paul's own thought and expressions, it must be connected with his other descriptions in the context of the Christian and the Church—as possessed of the Spirit (ii. 12), of the mind of Christ (ii. 16), as potentially *τέλειοι* (ii. 6), as examining all things (ii. 15), as the shrine in which God dwells (iii. 17). It sums these up and puts them in a strong dramatic light. But there is a deep contrast between these two conceptions. And in putting the claim, as he here does, at the very highest, he at the same time, with the strong emphasis of the repeated *πάντα ὑμῶν*, shows the only, and the adequate, ground on which the claim can be based—*ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ*. The thought recurs, with ample explanation, in Rom. viii. 31-39. And its parallel in Jewish thought is indicated in Rom. iv. 13.

Weiss points out that this idea of supremacy over the world has its parallels both in Jewish and Gentile thought. (a) The everlasting kingdom or the share in the kingdom promised to the restored people of God, with its classical expression in the Book of Daniel (cf. Rom. *l.c.* and 4 Esr. vi. 59), reappears here either as a present actual possession of Christians or as ideally theirs to be realised at the Second Coming. (b) The Stoic conception of the wise man, and his independence and mastery over all circumstances and goods of life, was a commonplace of contemporary and popular philosophy: indeed it cannot be said to be limited to the Stoic teaching: independence in the sense of complete self-sufficiency was the aim of all contemporary philosophy (*αὐτάρκεια, ἀταραξία*).

But these analogies, while indicating a common trend of men's thoughts and aspirations, reveal at the same time such fundamental differences, that neither Jewish nor Gentile conception can properly be described as the root of the Christian conception. The Jewish idea of the kingdom of God never really freed itself from the particularism and nationalism of their religion. The Stoic conception of the wise man was essentially individualistic and aristocratic; his position, too, was gained by his own self-control and growth in wisdom: and further, there is a vast practical difference between an idea which put wisdom at the centre and love on the circumference, and aimed at self-sufficiency (*αὐτάρκεια*), and an idea which found love in the nature of God Himself, which derived all moral power and spiritual enlightenment from Him in whom the love of God was incarnate, and aimed at complete self-surrender. The actual source of S. Paul's conception must be found here, as in other cases, in his

realisation of the Person of Christ, and the relation of all to Him and to each other in Him. No doubt he saw that he had what Jew and Greek alike wanted but had never really gained.

22. *πάντα ὑμῶν* resumes the great statements of sovereignty and ownership, to introduce the qualification and ground.

23. *ὑμεῖς δὲ Χριστοῦ*: this gives both the reason for, and the qualification of the preceding: it is only because you are Christ's, it is only in Him, that you occupy this supreme position: as you own Him Lord, so and only so do you share His sovereignty: already implied in i. 13 f., 30, ii. 16: and applied again vi. 20. The relation implied is not that of disciples merely but of an exclusive possession: and not merely of subordination involving obedience but of belonging, involving community of interest and the duty of service. On the bearing of this phrase upon the problems of i. 12, see *Introd.*, p. xxviii.

Χριστὸς δὲ θεοῦ: for the climax cf. xi. 3. The dominant thought throughout is that of ownership: see preceding note: as their ownership of all things is based upon Christ's ownership of them, so this last depends upon Christ's belonging to God. 'As all things are yours to use, so you are Christ's to use, and Christ is God's to use.' The point then of this last clause is first, that it brings the whole series of ownership and service to the highest and central point in the universe, to God Himself; and, secondly, that it regards Christ in His relation to the Father, as minister of the Father's will for all: cf. Rom. xv. 8; Gal. iv. 4; Mk x. 45 al. It has, therefore, its proper reference here to the position and work of the Incarnate Son: it is not a general theological statement of the relation of the Son to the Father, though, of course, it must be taken into account when such a theological statement is to be made.

CHAPTER IV

1-5. In contrast with their use of their teachers, the true position of the teachers is stated: they are servants of Christ and stewards of God's mysteries. The one requisite, in this case, is that they should be faithful in the execution of their trust: and that faithfulness is not a subject for human enquiry, even for their own, but for the Lord, to whom alone they are responsible: all judgment must be left to Him, who at His coming will bring to light all that is hidden, and give to each the praise which is his due.

The point is that not only have they been acting on worldly lines, and forgetting their own supreme privileges, but they have been looking at their teachers from a wholly wrong point of view. The section also corrects a possible misconception which might arise from iii. 22: their teachers are indeed theirs, but are not responsible to them or liable to their inquisition. Its real point is rather the repudiation of responsibility to man, than the assertion of responsibility to God: this prevents it from being a mere enlargement on the ideas of iii. 5 ff. and shows us that criticism of S. Paul (and Apollos) was a strong characteristic of the parties.

1. οὕτως ἡμᾶς κ.τ.λ. The new point is introduced with an asyndeton, cf. iii. 10, 16, 18. οὕτως points forward to ὡς. ἄνθρωπος = τις. Thayer *ad voc.* 2 cft Rom. iii. 28; infra vii. 1, xi. 28; Gal. ii. 16. ἡμᾶς is emphatic, we in our place as you in yours belong to Christ.

ὑπηρετάς Χρ. Cf. I.k. i. 2; Acts xxvi. 16, Acts xiii. 5, a servant or subordinate assistant. The work is Christ's. The thought of their belonging to Christ, and being bound to His service, is carried on from the preceding section.

οἰκονόμους μυστηρίων θεοῦ, 'stewards of secrets which are God's secrets.' μυστ. defines the matter with which their stewardship deals: θεοῦ marks the person to whom that matter belongs and to whom therefore the οἰκ. is responsible. For this use of οἰκονόμος, cf. Tit. i. 7; 1 Pet. iv. 10, where ποικίλης χάριτος very aptly illustrates μυστηρίων here. The steward was first and foremost in a position of trust, to use another's belongings for purposes set out in his com-

mission, cf. Lk. xii. 42 f. *μυστηρίων*, the 'secrets' are the Gospel in whole and in detail, cf. Rom. xvi. 25; Eph. i. 9, iii. 3, 4; 1 Tim. iii. 16 (following upon the sketch of the character required in 'bishops' and deacons).

2. *ὥδε* = 'in these circumstances,' 'this being the case,' only here and perhaps Rev. xiv. 12 (al.). *λοιπόν* 'for the rest,' when all is said and done; cf. vii. 29, and so usually in S. Paul.

ζητεῖται, the one abiding requisite or question in the case of those who are stewards.

ἵνα... ὥρ. = infin. Cf. xiv. 12, Gal. i. 10, ii. 17; 1 Pet. v. 8; Acts (freq.), Evv. Blass, p. 225. *πιστός*, faithful to trust.

3. *ἐμοὶ δέ*, he leaves the vaguer plural and asserts his own personal position, with a note of challenge.

εἰς ἐλάχιστον, 'for me it amounts to very little to be examined etc.' *ἐλάχιστον*, elative, M. p. 78, 236; for *εἰς*, see M. p. 71 f. We can say either it is or it amounts to a very small matter. *ἵνα... ἀνακριθῶ* = infin., see M. p. 210, Blass, p. 228, and v. 2 n.

ἀνακριθῶ, see ii. 14 n. It is criticism and examination of his teaching and conduct with a view to passing judgment that S. Paul is thinking of (cf. ix. 3): any such on the part of men he holds light; he is not responsible to them nor have they the means of forming a weighty opinion, which could be the basis of a judgment. Nor does he examine himself with any such view, however much he may do so for purposes of self-discipline and progress. It is important to remember that *ἀνακρίνω* definitely includes the idea of judgment as the object of the examination though it describes only the examination as preparatory to that. That the Corinthians were inclined to examine into S. Paul's conduct is perhaps hinted also in ix. 3.

ἢ ὑπὸ ἀνθρωπίνης ἡμέρας, or by any human assize: an apparently unique phrase, framed by S. Paul here on the analogy of *ἡ κυρίου* which is described in v. 5. The use of *ἡ ἡμέρα* without genitive iii. 13 for the day of judgment would help to this use. Weiss cft iii. 13; Acts xvii. 31, xxviii. 23, and suggests that it may have been a technical term of daily life. But?

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 'Why! I do not even attempt to examine myself,' i.e. with a view to such a final judgment. He pushes his argument to an extreme: as servant and steward he is responsible not to them, not even to himself, but to his Lord: and his Lord alone knows enough to examine him. The present is 'conative.'

4. *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα*, sc. *κακὸν πράξας*, cf. Job xxvii. 6, 'I know no harm of myself,' Field *ad loc.* Only here in N.T., but the

idiom underlies a frequent use of *συνείδησις*: see on Rom. ii. 15. The reference of course is to his execution of his stewardship. That has been whole-hearted. Cf. 2 Cor. i. 12.

ἐν τούτῳ, 'in or by this fact.' δεδικαίωμαι, 'I am not acquitted, declared innocent' in the strictly forensic sense. I still have to await the examination of the Lord to whom I am responsible. It is a mistake to see here a reference to 'justification by faith.' The reference is wholly to the competence of judgment: whatever self-examination may do for repentance, confession and renewed effort, no final judgment on actions or character can be within the competence of men or of the man himself. That is possible only to the Lord who alone knows the man and his work.

ὁ δὲ ἀνακρίνων με κύριός ἐστιν. It is remarkable that S. Paul never uses the anarthrous κύριος, except in quotations from or allusions to O.T. where he is definitely adopting LXX language, or after prepositions and in the genitive after anarthrous substantives: unless here and Rom. xiv. 6. If κύριος in these two passages simply = Christ, it is difficult to see why the article is left out. It is perhaps better to recognise the absence of the article as emphasising the right of the Person indicated to examine and to judge—'He that examines me is Lord' and therefore with full powers. See also n. on Rom. i.c. This use would be quite consistent with the fact that although ὁ κύριος and κύριος (with the limitations mentioned) are frequently used for Christ, it is always with a full consciousness of what is implied by the name, and not as a mere proper name or synonym. Cf. Kennedy, qu. by Milligan, *Thess.* p. 138, n., 'The term "Lord" has become one of the most lifeless words in the Christian vocabulary. To enter into its meaning and give it practical effect would be to recreate, in great measure, the atmosphere of the apostolic age.' So here the word involves the right to claim service and to judge.

5. ὥστε, 'consequently,' cf. ii. 21.

μη...κρίνετε, 'give up your habit of judging': their partisanship involved judgments on teachers, and probably on S. Paul himself.

κρίνετε, the outcome of ἀνακρίνειν: their examination and criticism had led to judgments, which were in any case premature.

ἕως ἄν ἐλθῇ ὁ κ. marks the reason of πρὸ καιροῦ, not till then can any judgment be passed.

ὃς καὶ φωτίζει κ.τ.λ. He will bring the true means of judgment, the revealing of secret wrong and of the intentions of men. Cf. Rom. ii. 16. τὰ κρυπτὰ τοῦ σκότους = the evil motives and deeds which are concealed in the present darkness, cf. Joh. iii. 19; 2 Cor. vi. 14; Eph. v. 11. The gen. limits the reference as in

2 Cor. iv. 2, which is wider in xiv. 25, Rom. *l.c.* ; 1 Pet. iii. 4. The good secrets that will be revealed as material for judgment are included in the second clause, τὰς βουλὰς τῶν καρδιῶν, both good and bad : βουλή only here in S. Paul of human purposes.

καὶ τότε ὁ ἔπαινος, and then the due praise, not that which you blindly lavish or refuse, will come to each teacher from God, not from men. The judgment of Christ is the judgment of God. Cf. Rom. ii. 29 ; 1 Pet. ii. 14.

6-14. These arguments, brethren, I have applied to myself and Apollos, not because we need the reminder they give, but for your sakes, to teach you by our example the lesson 'not to go beyond the terms of your commission': this will prevent anyone of you giving himself airs as the champion of his own favoured teacher against his neighbour. What ground is there for your airs? For who makes you a better man than your neighbour? Any wisdom or power you possess has come to you as a gift: and if you have made that gift really your own, still you have no ground for boasting as if it were not a gift. Have you already reached the pitch of satisfaction? Is your wealth already all amassed? Have you come into your kingdom and are we left outside? Indeed I would that you had come into your kingdom, that we might be kings with you. Far are we from that—for to my thinking God appointed us His apostles to be the very least of men, like criminals doomed to death; for we were made a spectacle in an arena exposed to gaze for the world and angels and men. How is our state contrasted with yours—we fools for Christ's sake, you prudent in Christ; we weak, you strong: you glorious, we dishonoured. Up to this very moment we experience every degree of want and buffeting and vagabondage, and toil in earning our living: met with unfailing abuse, we do but bless; with persecution, we can but endure; with slander, we return entreaties; we were made like offscourings of the world, dregs of mankind, to this very moment.

The passage begins with stating the billet, so to speak, of his argument, it is not to convince himself or Apollos of the nature of their mission, but to show how far astray the Corinthians have gone in their treatment of their teachers. It then quickly passes to the at once root and consequence of this error in the self-satisfaction, boastfulness and arrogance of certain persons; and so rises to the indignant and impassioned contrast between these comfortable and self-satisfied persons and the pains and miseries which the apostles themselves suffer in the service of the one Lord. It is clear that the partisanship was not only a disease itself but a symptom of even

graver mischiefs, threatening to undermine the whole true conception of the Christian position. We are to some degree prepared by this passage for the tone of c. v.

Weiss, p. 100, takes this as a direct attack on the community as a whole and describes it as unparalleled for satire and bitter irony in the letters. He suggests that those who were true to S. Paul were a dwindling minority, those who were actively hostile, only a few teachers, while the great majority simply looked down on Paul from a lofty self-assumption. He considers the whole tone so different from the context that it must be explained either by his having talked himself angry or by its having been written on a later day when fresh news had come. But see below on v. 8 and Introduction, p. xxvi.

6. **μετεσχημάτισα: μετασχ.** = to change the figure or appearance, Phl. iii. 21: mid. to disguise oneself, as 2 Cor. xi. 13-15. So Symm. 1 Kings xxviii. 8 **μετεσχημάτισεν (-σατο) éautón.** So here, 'by making these arguments turn upon myself and Apollos, I gave them a turn or drift different from their true application: they really bear upon other people: but in applying them to myself and Apollos I wished to illustrate the principles involved and to teach the lesson which we do not need but you do.' The point seems to be that his argument might be taken as involving a criticism on Apollos and himself, and an instruction to them in the true nature of their office, esp. iii. 6-15. He here deprecates such an interpretation: the evils that he is combating have not arisen from any misconception of the true position on the part of himself or Apollos, but from misconceptions formed by others.

Who were these others? (1) An interpretation, of ancient and long standing (see Field, *ad loc.*), holds that they were the real leaders of the parties at Corinth, whom S. Paul has abstained from naming; and for whose names, in a vein of high irony, he has substituted the four mentioned in i. 12. This is an attractive supposition: but it is not probable that local teachers would have assumed the position indicated: if they had, it would seem likely that the tone taken against them would have been more direct and severe (cf. Galatians). They could hardly have done so without direct antagonism to S. Paul: and here at any rate the evidence scarcely supports that. (2) Consequently the more usual interpretation now is, that the reference is not to those whose names were given to the parties, but to those who were responsible for the formation of the parties, the wire-pullers at Corinth, who used these great names for their own purposes: in doing so they were guilty of breaking up the unity of the Church, and of totally misconceiving the true relation of the teacher to the taught. That they were acting in good faith, however mixed were

their motives, S. Paul here assumes. But he presses with great vehemence in this section the inconsistency of their disposition and action with the true Christian state.

On the whole this interpretation seems the more probable. But it must be borne in mind that we know only by hazardous deductions what was perfectly obvious to both the writer and the readers of the Epistle. In this case ταῦτα will refer to the whole of the preceding argument. See *Introd.* p. xxv f.

δι' ὑμᾶς, for your sakes: although no doubt there were definite persons to blame, yet the Corinthians as a whole had lent themselves to this partisan tendency, were all involved in the trouble, and had all to learn the lesson.

ἵνα μάθῃτε amplifies δι' ὑμᾶς. ἐν ἡμῖν, in our case, by our instance.

τὸ Μὴ κ.τ.λ. : τὸ marks the following clause as a precept, rule, or proverb: here a rule which is to guide Christian practice, especially in the matter of progress in Christian knowledge, and the relations of teachers and taught.

Μὴ ὑπὲρ ᾧ γέγραπται, (1) generally taken as referring to the O.T. scriptures, in accordance with the regular use of the word γέγραπται by S. Paul, etc., cf. i. 19, 31, ii. 9, iii. 19, etc., then=not to go beyond the lines laid down in Scripture. The difficulty of this interpretation lies in (a) the vagueness of the reference and the absence of all indication as to what Scripture teaching is meant, (b) the lack of any appeal to Scripture in the preceding discussion of the position and duties of teachers: consequently it is difficult to see how, as referred to, Paul and Apollos have been examples of this lesson. To meet these difficulties Heinr. suggests that S. Paul's critics at Corinth had accused his teaching of being unscriptural, and that he is here quoting a catchword of theirs and meeting them with their own weapon. This is possible but without support from the context: nothing has been done to emphasise the scriptural character of S. Paul's teaching (as is done for instance in Rom.). If this interpretation is adopted we must confess with Lietzmann that we do not know enough of the circumstances to make it intelligible. (2) But it is possible that γέγραπται here is used in a technical sense, but not the usual technical sense. γράφειν was in current use for framing a law, an agreement, a contract and so on. καθ' ᾧ γέγραπται, καθ' ὡς γέγραπται are common forms for referring to an agreement and its terms: συγγραφή=a contract: see Deissmann, *B.S.* i. p. 108 f.; Dittenberger, 353, ll. 16, 74 al.; Oxyrh. Papyri, II. 246₁₄ καθ' ᾧ γέγραπται=in accordance with the terms of the agree.

ment. This would give excellent sense here—‘not to go beyond the terms,’ i.e. of the commission as teacher: this is just the point which has been under discussion, iii. i–iv. 5: and it is the point, too, of the next few clauses. It cannot be said to be impossible that S. Paul should have used the words in this sense. See M.M. on γράφω.

ἵνα μὴ εἰς ὑπὲρ,...cf. 2 Cor. vii. 7: in order that none of you, in championing his teacher, give himself airs as against his neighbour; or in championing the one teacher against the other. The point being the wrong rivalries, self-laudations, etc. which partisanships have aroused in the Corinthians, the former seems the best; and more consistent with the immediate context. For ὁ ἕτερος=one’s neighbour, cf. vi. 1, x. 24, 29, xiv. 17; Rom. ii. 1, xiii. 8; Gal. vi. 4; Phl. ii. 4 (only S. Paul in N.T., τὸν ἕτερον v.l. for τὸν πλησίον, Jas. iv. 12: no clear case in LXX nor apparently elsewhere).

φυσιοῦσθε, Blass, p. 48, takes this as subjunctive. So Hort, *App.* p. 167: M. p. 54, W.M. p. 362, as ζηλοῦτε, Gal. iv. 17: other instances due to corruption of text, Gal. vi. 12; Tit. ii. 4 (W.H. subj. in both cases). For φυσιοῦσθαι as characteristic of the Corinthian attitude, cf. 18, 19, v. 2, vi. 1, xiii. 4: the word occurs only in this Ep. and Col. ii. 18; 2 Cor. xii. 20 (subst.).

7. τίς γάρ σε διακρίνει; dramatic address to an imagined person who is puffed up: cf. xiv. 17, xv. 36; Rom. ii. 3, 17, ix. 20, xi. 17 f., xiv. 4 ff. al.: the order throws emphasis on σε. All this superiority, claimed by individuals for themselves, is self-assumed: and assumed without any personal merit, because in any case whatever they are or have is derived through some teacher, it may be, but anyhow from God.

διακρίνει=distinguishes, as superior: cf. xi. 29; Acts xi. 12, xv. 9. Lit. simply distinguishes you from others: but it easily gets the implication which it has here; cf. διαφέρειν, (1) to differ, (2) to be superior to.

τί δὲ ἔχεις κ.τ.λ. ‘What have you got which you did not receive from another: but if you merely received, why boast, as if it was your own doing?’

8. ἤδη κεκορεσμένοι ἐστέ; ‘have you already had enough and more than enough? Is your pile of wealth complete? Are you come into your kingdom?’ cf. Rev. iii. 17. In plain prose, all that you have got has come to you from others: and you are yet far from having got all you need; you can’t pretend that it is otherwise. Cf. Phl. iv. 12.

It is very difficult to accept the usual interpretation which regards these plural verbs as addressed to the Corinthians as a whole. The

irony of the whole passage is extreme and the rebuke implied is bitter. There is nothing parallel in this Epistle, when S. Paul is addressing the Corinthians as a whole. This makes it probable that he is really thinking of and addressing the local leaders. The transition has already been prepared for in *v.* 6 *b*; it was the leaders who were inflated with a sense of their own importance, cf. the *τινες* of *v.* 18. Then in *v.* 7 he picks out one for direct question; cf. the *ἄλλος* of *iii.* 10, the *ἐστις* of *iii.* 17, 18. And now he addresses all these fomenters of strife, proud of their own powers and proficiency, and secure in their self-complacency. We notice how in all these passages, where there is an anonymous reference, there is at once an increase of sternness, and an outbreak of bitterness. There was evidently present already in Corinth among certain important persons a strong antagonism to S. Paul himself. The tone in which S. Paul deals with them here and in *iii.* 17, *iv.* 19 resembles closely that which he adopts in 2 Cor. *x.*—*xiii.*, see *Introd.* p. xxv f.

κεκορεσμένοι, chiefly Poet. Ion. and late Prose (cf. Nägeli, p. 22): rare anyhow: for *ἐμπίπλημι* (LXX), Ps. *xxi.* 27 Sm.; Ps. *cii.* 5 (*ἄλλος*): not in a bad sense.

ἐπλουτήσατε, ἐβασιλεύσατε, both ingressive aors.: ‘Have you already come into your wealth...your kingdom?’ for **βασ.** of Christians, cf. Rom. *v.* 17; Rev. *v.* 10 (on earth), *xx.* 4, 6, *xxii.* 5; cf. 1 Pet. *ii.* 9; Rev. *i.* 6, 9.

χωρὶς ἡμῶν, cf. Heb. *xi.* 40; Joh. *i.* 3, *xv.* 5: = ‘apart from us’: the following clause shows this to be the meaning rather than ‘without our aid.’ They, in their self-confidence, were claiming a perfection which S. Paul and his like had never claimed: if the claim is true, then S. Paul and others are far behind them.

συνβασιλεύσωμεν, ‘that we might gain one kingdom with you’: still the ingressive force: for the word cf. 2 Tim. *ii.* 12 where the condition of so gaining is given, as in Rev. *i.* 9. These brief, pointed questions involve a very strong rebuke, but not stronger than can be explained by the state of things implied in the preceding chapters.

9–13. Cf. *xv.* 30 f., 2 Cor. *iv.* 7 f., *vi.* 3 f., *xi.* 23 f.: only in the last passage by way of contrast, as here. This appeal to the outward show and present experiences of the apostles’ lives brings out with tremendous force the pettiness and folly of the self-satisfaction and rivalries of the leaders at Corinth. These passages seem to show that the time at Ephesus had been a very stormy one: the one instance given in the Acts must have been typical, not solitary, cf. *xvi.* 9.

9. **δοκῶ γάρ**, only here, without *ὅτι* or *infin.*: cf. Heb. *x.* 29 (2nd pers.) = ‘to my thinking.’

ἀπέδειξεν, not=exhibited (ἐπέδειξεν) but 'made to be last among men': cf. Polyb. 6. 58. 11, τὰς ἐλπίδας ἀπέδειξεν κενάς, irritam reddiderunt spem, Schw.: closely parallel to the use 'appoint,' *ib.* 6. 19. 1, ἀποδεικνύει τοὺς ὑπάτους, cf. 2 Thess. ii. 4 (Milligan's note).

ὡς ἐπιθανάτους, 'as men doomed to death,' a very rare word. Wetst. qu. Eustath. ad *Il.*; al. Dion. H.: possibly of the criminals put to fight with beasts in the arena, cf. xv. 32; so Tertullian, 'veluti bestiarios': but Heinr. takes it more widely with Theophyl. Chrysost. ὡς καταδίκους. θέατρον favours the former.

ὅτι explains δοκῶ. θέατρον ἐγ., cf. Heb. x. 33, 'a spectacle.' The metaphor is from the exhibitions given by great officials, cf. Bengel, 'Deus agonotheta, ludos edit.' τῷ κόσμῳ incl. ἀγγέλοις κ. ἀνθρώποις, 'the wise man at war with fortune a spectacle for God and man' was a favourite Stoic picture, Sen. *de prov.* 29 al. Lietzm.: cf. 2 Cor. ii. 14 (with Field's note) and iv. 11. See below, p. 85.

10. The contrast in detail. ἡμεῖς μωροὶ...recalls the thought of i. 26 f. διὰ Χριστόν, 'for Christ's sake.'

11. ἄχρι τῆς ἄρτι ὥρας, 'up to this very moment': whether this is to be taken strictly or not, it shows that the time at Ephesus was one not only of hard work and progress in the Gospel, but of continuous suffering from poverty and persecution. Cf. xv. 32. The phrase also marks that this condition of things was a continuation of what the Corinthians had themselves witnessed at Corinth.

γυμνιτεύομεν, thus poverty included even want of necessary clothing: γ. first appears here: in the same sense in Dio Chrys.: =light-armed Plut. Dio Cass., Nägeli, p. 44, formed as from γυμνίτης W.M. p. 114.

κολαφιζόμεθα, cf. 1 Pet. ii. 20; Mk xiv. 65 (|| Mt.): it is possible that S. Paul here as S. Peter *l.c.* has consciously in mind a parallel between the sufferings of Jesus and the sufferings of His apostles, cf. 2 Cor. iv. 10. The word is found only in N.T. and eccl. writers: but probably a common word of the time: κόλαφος occurs in Epicharmus (Com.) and in Terence.

ἀστατοῦμεν, 'we are vagabonds'; cf. Field, *ad loc.* qu. Aq. Isa. lviii. 7, ἀστατοῦντας with the hungry and naked. Nägeli qu. Galen with ὀδόντες, ὀφθαλμοί, loose, shaky; again a word of common speech.

12. καὶ κοπιῶμεν, 'and are hard pressed to earn our living': the hardship was not only that while preaching the Gospel they had to earn their living by labour, but that great labour was required.

ἐργαζόμενοι, cf. ix. 6; 1 Th. ii. 9, 2 Th. iii. 8, Acts xviii. 3 of S. Paul's own labours: and gen. 1 Th. iv. 11, 2 Th. iii. 12, Rev. xviii. 17=to work for a living. It was one of the points in his conduct which was most misunderstood; cf. 2 Cor. xi. 7, xii. 11 f., Acts xx. 33 f.

λοιδορούμενοι κ.τ.λ., not only is their state one of poverty and contempt: but to the ill-usage which this invites they offer no resistance. The primary object of the description is to heighten the sense of their abject condition: but beneath the surface, and not far, is the appeal to the example and teaching of Jesus (Lk. vi. 28 and the whole story of the Passion, cf. Rom. xii. 14; 1 Pet. iii. 19), even the proud claim that this is the true life recognised by the truly wise. This underlying thought comes to the surface in 2 Cor. iv. 10.

13. παρακαλοῦμεν, 'we entreat,' we return gentle words; cf. Acts xvi. 39.

ὡς περικαθάρματα: Epictet. iii. 22, 78, of Priam's sons, seems to be the only other instance of this word = worthless men. In LXX, Prov. xxi. 18, it seems to be used as κάθαρμα for a scapegoat; but not elsewhere: = offscourings, refuse, the result of thorough cleaning; Lietzm., add. note, qu. Usener as showing that the word was applied to the abjects, who were persuaded by being given a 'very good time' to offer themselves for the annual human sacrifice practised in many Ionian cities. But probably this special suggestion of the word had now merged in the meaning, 'the lowest of mankind, the offscouring, scum.'

περίψημα, lit. = something rubbed off in the process of cleaning: hence, like περικάθαρμα, it came to be used for members of a community 'whose blood was shed to expiate the sins of the nation and to avert the wrath of the gods'; cf. Photius, *Lex. s.v.* οὕτως ἐπέλεγον τῷ κατ' ἐναντιὸν ἐμβαλλομένῳ τῇ θαλάσῃ νεανία ἐπὶ ἀπαλλαγῇ τῶν συνεχόντων κακῶν Περίψημα ἡμῶν γενοῦ, ἥτοι σωτηρία καὶ ἀπολύτρωσις, καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὥσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτίννυντες: called at Athens *φαρμακοί*, Arist. *Ran.* 731; Lft ap. Ign. *Eph.* viii. 4; see Jer. xxii. 28 (Sym.); Tobit v. 20 (LXX) ἀργύριον...περίψημα τοῦ παιδίου ἡμῶν γένοιτο. The most worthless and abject persons were chosen for this use, and the context shows that that character is in mind here, rather than the thought of sacrifice.

τοῦ κόσμου...πάντων, these genitives prob. mark simply the grade then occupied by the apostles among men, 'the world,' 'all': and do not suggest (as ὑμῶν, Ign. *I.c.*) that their state and sufferings were a propitiatory sacrifice for all. Weiss takes the gen. as = in the judgment of: but the other rendering is simpler.

ἕως ἄρτι, 'up to the moment of my writing,' repeats with tremendous emphasis the ἄχρι τῆς ἄρτι ὥρας of v. 11.

14-21. He does not say these things to rebuke the Corinthians, but as a fatherly warning: however many guardians and tutors they may have, he is their true father in Christ, whose disposition and

ways they should imitate. To help them to do so he is sending Timothy, who will remind them of his ways and constant teaching. But he has heard that certain persons are counting on his not coming and taking a high line: he hopes to come soon, by the Lord's will, and will test the real power of these men. He hopes that the Corinthians themselves may so order matters that he will come not to chastise, but to show love and gentleness.

The last three verses give another clear hint of personal opposition to S. Paul. It is clear that amid the promoters of faction there were some who had set themselves to detract from S. Paul's authority and to depreciate his conduct and message. So far, too, there is no ground for identifying them with any particular party of those named: the leaders of more than one party were implicated. See *Intro.* p. xxiii.

14. οὐκ ἐντρέπων κ.τ.λ., the vehemence of the preceding passage leads him to this qualification.

ἐντρέπειν, to rebuke, put to shame, cf. 2 Th. iii. 14; Tit. ii. 8; ἐντροπή, vi. 5, xv. 34, a late use (LXX and Papp.), to be distinguished from ἐντρέπεσθαι mid. 'to reverence': see Milligan on 2 Thess. i. c. νουθετῶν; cf. Acts xx. 31; 2 Thess. iii. 15 (Pauline only).

15. παιδαγωγός, see *Lft* on Gal. iii. 24. The π. was a household servant, generally a slave, who under the instructions of the father attended to the moral supervision of the child, took him to school, and saw generally to his decent behaviour. He was not his teacher (διδάσκαλος); and, though exercising considerable authority, was in a definitely subordinate position, see Plato, *Lysis* 208. The term is applied here to the same persons of local eminence who are hinted at in *vr.* 6-8 (v.n.), guides and guardians of the society, self-appointed or otherwise, some of whom had so far misused their position as to promote these parties. Both in their boasted relation to the named heads, and in their true relation to S. Paul, their subordinate position is well marked by this title, cf. iii. 10.

ἐν Χριστῷ simply = as Christians, in your Christian state. διὰ τοῦ εὐαγγελίου = by my (original) preaching of the Gospel.

οὐ πολλοὺς πατέρας: πατήρ was used both by the Jews and in Greek religion to signify the relation of the teacher to the disciple (cf. *Wetst.*, *Reitz.* p. 27), and passed into common use in Christian practice, but by S. Paul specially used of his relations to his converts: cf. 1 Th. ii. 11; 2 Cor. xii. 14; Gal. iv. 19; of Timothy 1 Tim. i. 2, 18, 2 Tim. i. 4, ii. 1; cf. *Phm.* 10; 3 Joh. 4.

ἐν Χριστῷ Ἰησοῦ as ἐν Χρ. above = as Christians, in your relation to Christ.

16. *μιμηταί*, as children of a parent, cf. Eph. v. 1; cf. ch. xi. 1; Gal. iv. 12; 2 Thess. iii. 9.

17. *διὰ τοῦτο*, because this is our relation, I sent Timothy who is in the same intimate relation to me, who will remind you how you may so imitate me.

ἐπεμψα, cf. xvi. 10: he has already started on his journey. This letter sent after his departure by a more direct route will reach Corinth before him. T. probably went by Macedonia and might be delayed by business on the way. The bearers of this letter would travel straight through: but probably not by the direct sea route, if it was despatched in the winter.

τὰς ὁδούς μου τὰς ἐν Χρ. Ἰ. = my way of carrying out the Christian life; cf. Heb. iii. 10 (qu.); James i. 8, v. 20: a common metaphor for the practice of accepted principles, frequ. in O.T., cf. *περιπατεῖν* 1 Thess. iv. 4, etc. The phrase sums up the description just given in vv. 9 ff. but on the active side and as inclusive of all S. Paul's way of life.

καθὼς... διδάσκω, in giving you the reminder, he will be conveying the same teaching as I give everywhere.

πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ, this appeal to the general practice of the Church is specially characteristic of 1 Cor., cf. vii. 17, xi. 16, xiv. 33, 36.

18. *ὡς μὴ ἐρχ...* 'as though I were not coming to you': this is the supposition which *τινες* have made and spread, perhaps with the hint that S. Paul was conscious of inferior authority and feared to confront the situation at Corinth in person.

ἐφυσιώθησάν τινες, see note on v. 8.

19. *ταχέως*, soon, without avoidable delay, cf. Phl. ii. 19, 24; 2 Tim. iv. 9. *ὁ κύριος*, the Lord Christ, on whose work he is engaged.

γνώσομαι, 'I will discover not the talk only...but the power.' *γν.* is here used for the future of *γνῶναι* = to ascertain, realise, M. p. 113, cf. *ἐπιγνώσομαι*, xiii. 12.

λόγον—δύναμιν, cf. 1 Thess. i. 5; cf. contrast w. *ἔργον*, Acts vii. 22; Rom. xv. 18; 2 Cor. x. 11; Col. iii. 17; 2 Thess. ii. 17.

20. *ἡ βασιλεία τοῦ θεοῦ*, cf. the close parallel Rom. xiv. 17; also Col. i. 13, iv. 11: here of the present effect of the sovereignty of God in the life of the Christian community and individuals.

21. *ἐν ῥάβδῳ*, armed with a rod, for chastisement and correction: Lk. xxii. 49; cf. M. p. 12; Kuhring, p. 43 f.; K. qu. Tebt. Pap. 41, 5, *σὺν ἄλλοις πλείοσι ἐν μαχαίραις παραγιγνομένων*, ib. 48, 19, *ἐπελθὼν σὺν ἄλλοις... ἐν ὀπλοῖς*: and points out that it is parallel to the use of *ἐν*

of dress (not really instrumental). He would prefer to show fatherly affection and gentleness rather than fatherly discipline. Here again we have a hint that the situation was, or might easily become, more strained than the general tone of the preceding chapters would suggest. He adopts this general tone of treatment, to avoid all provocation: but he gives here and there a hint that he has reserves of authority, to use if necessity should arise.

πνεύματί τε πραΰτητος, 'and a spirit of gentleness': πν. here simply = the disposition of S. Paul's mind towards them, 'a gentle spirit'; cf. Gal. vi. 1 and perhaps in the same sense 2 Cor. xii. 18, Phl. i. 27, Rom. xi. 8, qu. Isa. xxix. 10: see Davidson, *O.T. Theol.* p. 178.

SUPPLEMENTARY NOTE

9. θέατρον κ.τ.λ. For Stoic ^s Bonhöffer adds Epictet. ii. 19, 25; iii. 22, 59: but he makes the very important remark that the Stoic writers use the simile as implying the highest honour, while S. Paul uses it to mark the utmost humiliation.

CHAPTER V

(b) v. 1—vi. 20. *Discipline in the Church.*

1-13. A grave offence against morality is reported, and no steps have been taken. The case should have been dealt with by the Church, through formal excommunication. (6) The indifference of the community shows a grave defect of moral tone which is inconsistent with the purity of the new life in Christ. (9) As was indicated in a former letter open sin in one of the brethren must be dealt with by exclusion, either temporary or final. Discipline is a primary duty of the Church.

1. ὅλως κ.τ.λ. The abruptness of the transition is rather formal than real. In the last few verses, it has become clear that there is a self-satisfaction at Corinth quite inconsistent with their actual condition: the last verse has shown that there is need of sharp discipline, and S. Paul contemplates the possibility that he may have to exercise this himself. Now he turns to a matter, which was the special cause of this apprehension, and urges upon them the duty of exercising discipline over their own members.

ὅλως, 'It is actually reported,' R.V. 'A report is general,' Ruth. A possible meaning which suits this place and vi. 7 excellently is given by L. and S. (q.v.)=in a word, *denique*—i.e. to put all in one word. This gives the connexion with the preceding and introduces the single case by which their whole position can be tried. 'In one word it is reported that there is fornication among you,' etc. The same meaning suits xv. 29. In Mt. v. 34 with negative = omnino, not at all.

ἀκούεται, cf. Mt. xxviii. 14; Lk. xii. 3; Acts xi. 22, 'is reported, noised abroad.'

ἐν ὑμῖν cannot be taken strictly with ἀκούεται: the report was not limited to Corinth, it has at least reached Ephesus. The sentence is a compendium for ἀκ. ὅτι ἔστιν ἐν ὑ. π.

πορνεία κ.τ.λ., the case was that a man was living with his step-mother, presumably after the death of his father, whether in marriage or concubinage is not clear. In any case such a connexion was forbidden both by Roman and Jewish law as incestuous, cf. Lev. xviii. 8.

2. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, 'and are you, who allow this, in a state of high self-satisfaction?' There is no distinction made among the members of the Church, it is a corporate responsibility which has been ignored.

καὶ οὐχὶ μᾶλλον ἐπενθήσατε: πενθεῖν is specially used of mourning for the dead: so here Ruth.: 'did not mourn for the loss of a brother'; cf. Mt. v. 4, ix. 15 and also 2 Cor. xii. 21. The aor. indicates S. Paul's feeling of what ought to have happened at once on the discovery of the act.

ἵνα κ.τ.λ., the result of such a view of the offence would have been the immediate removal of the offender from their society: ἵνα is ecbatic, expresses result rather than purpose. See M. pp. 206f. There is no need to supply any verb such as βούλομαι, προσευχόμενοι (Ruth.). The point is that this would have been the natural result of such an attitude. At the same time, it is possible that we have here an instance of ἵνα w. subj. equalling the imperative: 'let him at once be removed....' This would give a very forcible turn to the sentence: and fully justify the following γάρ. For this use of ἵνα see M. p. 178f. and cf. vii. 29 and xvi. 16; Mk v. 23, al. ap. M.

ἵνα ἀρθῇ, 'so that he might have been removed'; cf. ἵνα κριθῶσιν, 1 Pet. iv. 6.

ἐκ μέσου ὑμῶν, 'out of your society or company,' cf. 2 Cor. vi. 17; Mt. xiii. 49.

ὁ τὸ ἔργ. τ. πράξας; S. Paul avoids naming the man throughout.

3. ἐγὼ μὲν γάρ, in emphatic contrast to ὑμεῖς, v. 2: the μὲν emphasises the contrast=for my part, whatever may have been your feelings: γάρ explains ἵνα ἀρθῇ.

ἀπὼν τῷ σ. παρὼν δὲ τῷ πνεύματι, cf. Col. ii. 5: he represents his view of what ought to have been done, in the strongest possible way, by a dramatic description of an imagined judgment in which he takes his part with them. He thinks of them as gathered for judgment, himself in spirit among them delivering immediate sentence, confident in the authority of the Lord so to act, and conscious of the present power of the Lord to give effect to action. But it is all imaginary: the court has not met: they have neglected their duty: their boast of Christian proficiency is a poor boast. There is no thought of telepathic action (Bousset): he is thinking of the mutual confidence of men who know each other's minds. παρὼν δὲ τῷ πνεύματι here in quite simple, popular sense, 'present in the spirit,' cf. iv. 21.

ἤδη, at once, on hearing of the matter: κέκρικα, 'have judged': he conceives himself as giving voice to the decision of the court.

τὸν οὕτως τοῦτο κατεργασάμενον, cf. Rom. i. 27, ii. 9, vii. 8 f., 'him who with this aggravation perpetrated this act.'

ἐν τῷ ὀνόματι τ. κ. 'I., cf. Acts iii. 6, iv. 7, 10, xvi. 18; 2 Thess. iii. 6='on the authority of, as representing,' defines the right of the apostle to pass such a judgment; further defined by the concurrence of the Church. The clause is to be taken with the preceding words.

4. συναχθέντων κ.τ.λ., the full court is imagined as established, S. Paul himself being present in spirit.

σὺν τῇ δυνάμει τ. κ. ἡ. 'I., it is hardly possible to separate these words from συναχθέντων; the repetition of the preposition makes a close connexion: not only is the Church gathered together, and Paul present in spirit, but there is present too the spiritual power of the Lord Jesus; cf. Lk. v. 17; 2 Cor. xii. 9.

5. παραδοῦναι τ. τ. τῷ Σατανᾷ: the infin. is epexegetic: it expresses the effect of the judgment of the assembled Church delivered by the voice of Paul='to hand over to, abandon to the power of'; cf. Lk. xii. 58, xxiii. 25. For a similar judgment on the large scale of Providence cf. Rom. i. 24-28; Acts vii. 42; 2 Pet. ii. 4: and for a parallel case cf. 1 Tim. i. 20 where the occasion is also moral delinquency leading to failure of faith though there is no mention of the concurrence of the Church (not, therefore, necessarily excluded). τὸν τοιοῦτον=the man who has shown himself to be of this character. Or it may simply be a form of anonymous reference, as in 2 Cor. ii. 6, 7; xii. 2. τῷ Σατανᾷ, the evil spirit ever on the watch to tempt the children of God (Mk i. 13; 1 Cor. vii. 5), to get them into his power (2 Cor. ii. 11; Lk. xxii. 31; cf. 1 Tim. iii. 6, 7; 2 Tim. ii. 26 διάβολος, 1 Pet. v. 8; Rev. xx. 2, 10), to hinder their action (1 Thess. ii. 18) and to disturb the peace of the Church (Rom. xvi. 20): he is the natural ruler where God's authority is disowned (Acts xxvi. 18; cf. Col. i. 13; 1 Tim. v. 15): he thus causes sin, disease, directly (Lk. xiii. 16; Acts x. 38 and perhaps 2 Cor. xii. 7) and through his instruments, the demons, and has death for his weapon (Heb. ii. 14 διάβολος). Here the conception is that the removal of the man from the company of those who are under the protection of the Lord is to abandon him to Satan, to do what he will with him, with a final reservation.

εἰς ὄλεθρον τῆς σαρκός, 'for destruction of his flesh.' This unique phrase is in itself susceptible of two interpretations, (a)=destruction of his fleshly nature, in the ethical sense, of the sinful tendencies and desires of which the flesh is instrument, (b)=destruction of the physical element of his nature, by disease and death. The first interpretation, if applied here, implies the conception that the domination of temptation or sin involves the destruction of these

very tendencies and elements; but this cannot be justified either by Scripture or by experience. Sin has a cumulative, not a self-exhaustive effect, and tends to enervate the only power by which it can be overcome. It is impossible to understand how Satan could be said to bring about the abolition of the sinful character. We therefore have to fall back upon (b): the expected result of the judgment is the man's doom to disease and death as the consequence of sin persisted in: cf. xi. 20 and perhaps in part Gal. vi. 8, 1 Tim. vi. 9. These are the outward signs of the inward, already self-chosen ruin. There is nothing here to indicate the expectation of a sudden miraculous stroke of disease or death: though on the other hand that possibility is not excluded: cf. Acts v. 5 f., xii. 22, xiii. 11. In any case, whether gradual or immediate, the destruction of the flesh is on the one hand Satan's work, on the other a result of the judgment of God on sin.

ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. The final aim of the judgment of the Church, and the ultimate hope for the man himself, lies beyond his present life in the flesh and looks to the final assize of the Lord. The spirit, once in communion with the Lord, may still be saved in the last judgment, after the destruction of the flesh. Although in all cases the final salvation is received at the last judgment, it is difficult to find any parallel to the case here implied, of the redemption of the spirit of one who had died in alienation from God. Possibly Rom. xi. 25 f. involves this conception. In 1 Pet. iv. 6 we may have a nearer instance. The spirits there referred to are represented as sinners judged, as all men are judged, by death in flesh: but to them in their prison the Gospel was preached by the disembodied Lord, ἵνα ζῶσιν κατὰ θεὸν πνεύματι. This man regains what they first gained after death. It is however possible that S. Paul may have regarded the process of the ὀλεθρὸς τῆς σαρκὸς as itself disciplinary; so the Fathers take it (see Cramer's *Catena ad loc.*, Chrys. and Origen): but no hint of this thought is given by the language of this passage.

For the whole passage see Add. Note A, p. 252.

6. οὐ καλὸν τὸ καύχημα ἡ. He passes from the treatment of the offender to the light the case throws upon the moral standard of the Corinthians: and with the word καύχημα returns to v. 2 and iv. 19. καλὸν implies moral excellence, and a high standard. καύχημα here practically = καύχησης, cf. 2 Cor. v. 12.

οὐκ οἴδατε ὅτι, the appeal to an acknowledged fact—here to proverbial truth.

μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ: the point is not that a single evil-

doer may corrupt a whole community: but that moral obliquity in one direction infects the whole moral character; cf. Mk viii. 15, 16; here, their indifference in face of this sin causes and reveals a low moral standard; cf. Gal. v. 9, Lightfoot's note. Then the proverb suggests an allegory, from the celebration of the passover: and the allegory suggests an interpretation of their relation to Christ.

7. τὴν παλαιάν ζύμην, the old low level of heathen moral judgment, in nothing more sharply contrasted with Christian morals than in its view of sexual morality. The clearing out of the leaven, in preparation for the feast of the Passover, marked the complete break with the old life of Egypt, and the preparation for the new life of the chosen people; cf. Exod. xii. 15. παλαιάν; cf. Rom. vi. 6; Eph. iv. 22, the παλαιὸς ἄνθρωπος, the old heathen character, is a close parallel in idea.

ἵνα ᾗτε νέον φύραμα, the whole context emphasises the social effect of moral judgments: the νέον φύραμα here refers to the whole society, not merely the individual.

καθὼς ἐστε ἄζυμοι, 'even as you are individually unleavened,' free from this poison, i.e. by right of your new life in Christ. He insists upon the ideal character of the individuals as members of the society. You are so by calling: you must respond to the calling and be so in fact. Cf. exactly Rom. vi. 1-4.

8. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός, 'for of course' (cf. viii. 5, xi. 9, xii. 13, 14) 'our passover was sacrificed, even Christ': explains καθὼς ἐστε ἄζ.: and uses the double aspect of the passover—a sacrifice for redemption of the firstborn as representing Israel, then redeemed out of Egypt, and a feast imparting a character to the new life—to enforce the lesson drawn from leaven. The first part of this conception is found in 1 Pet. i. 18, the thought of redemption from a previous state of ματαία ἀναστροφή into a new life in Christ. For the connexion of redemption with the paschal lamb see Hort's note 1 Pet. pp. 79 f.: and for the conception of Christ as the paschal Lamb, here clearly implied to be familiar, cf. Joh. xix. 36; Rev. v. 6, xiv. 1-5 al. and perhaps Joh. i. 29, 36. The ref. in Acts viii. 32 however is to Isa. liii. 7. This is the only place where πάσχα occurs in S. Paul, and the only place in N.T. where it is used otherwise than literally of the Jewish Passover. The reference in the aor. (ἐτύθη) is to the sacrifice of the Cross. For θ. τὸ πάσχα of the slaying of the lamb, cf. Deut. xvi. 5.

ὥστε ἐορτάζωμεν, 'and so (M. p. 209) let us keep festival.' The paschal feast was prolonged for seven days, during which no leaven was used: this is taken as a type of the Christian life as a perpetual feast of the redeemed; cf. the spiritualising of the idea of θυσία in

Rom. xii. 2; Eph. v. 1; 1 Pet. ii. 5 (Hort, p. 112). It is possible that there is a secondary reference to the Holy Eucharist; but here the stress is laid not on the support but on the character of the new life ἐν ἄζύμοις κ.τ.λ., not on the feeding upon the Offered Victim but upon the redemption to a new life gained by the sacrifice. The analogical character of the whole passage forbids any conclusion as to the date of the Epistle.

μηδὲ ἐν κ.τ.λ. explains μὴ ἐν ζ. παλ.

κακίας καὶ πονηρίας: κακία in S. Paul generally=malice; cf. Rom. i. 29; Eph. iv. 31; Col. iii. 8. πονηρία is 'badness,' 'worthlessness,' 'wickedness' in itself, cf. v. 13, Rom. i. 29 where it is followed by two of its specific forms πλεονεξία, κακία.

εἰλικρινίας καὶ ἀληθείας, 'sincerity and truth.' εἰλικρ. = the harmony of words and actions with convictions: ἀληθ. the harmony with reality (Edwards): εἰλ.) (καπηλεύοντες 2 Cor. ii. 17: the adj. Phl. i. 10 the result of δοκιμάζειν τὰ διαφέροντα. Both here mean moral qualities—consistency and truth—in contrast with the combination in the Corinthians of self-satisfaction with indifference to flagrant sin. The mention of these wider bad and good qualities, rather than ἀκαθαρσία and καθαρότης, shows how S. Paul conceived the 'leaven' to work.

The analogy here drawn between the passover and the life of the redeemed as a whole, may be compared with the teaching of Jn vi.

Weiss points out that only here does S. Paul compare the death of Christ to the slaying of the paschal lamb: elsewhere to the offering of the Day of Atonement (Rom. iii. 24): and he concludes that the idea belongs to the original community: whether it is to be taken as supporting the Johannine date of the Crucifixion, he hesitates to decide.

9. Two matters of practice are involved in the particular case discussed in the preceding section, (1) the rule of Church intercourse with open sinners, (2) the rule of Church discipline in dealing with such. These are treated now in a more general way.

ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, 'I wrote to you in my letter.' The natural reference in these words is to an earlier letter written to Corinth; and the turn of phrase suggests that the letter from Corinth which S. Paul is now answering was itself an answer, while raising other questions for his consideration (vii. 1). Some commentators hold that the fragment referred to is preserved in 2 Cor. vi. 14—vii. 1: but the arguments for the excision of that passage from its present context are inconclusive.

μὴ συναναμίγνυσθαι: v. 11, 2 Thess. iii. 14 only: LXX, Hos. vii. 8 A.

(with ἐν), Ezek. xx. 18; Dan. Th. xi. 23 (subst.), combined with ὁμιλοῦντες Aristeas 142: the cpd = to have detailed or regular intercourse with, to associate with: tr. 'to refuse to associate with.'

10. οὐ πάντως, 'not meaning absolutely': οὐ with ἔγραψα subaud.

τοῦ κόσμου τούτου = human society in contrast with Christian society, cf. τοὺς ἔξω) (τοὺς ἔσω v. 12: Christians are in the world but not of it.

ἢ τοῖς πλεονέκταις κ.τ.λ., he extends the principle to cover the case of other open sinners of the graver kind, apparently not mentioned by him in this connexion in the former letter. πλεονέκτης = in the widest sense, the man whose aims are dictated by self-interest, by the desire to gain advantage over others: it therefore may be used to describe any conduct which takes advantage of the weakness or ignorance of others: thus it is found in connexion with μοιχεῖα and ἀκαθαρσία (Mk vii. 22; Eph. iv. 19, v. 3) not as meaning impurity specifically, but as defining one principal character in such conduct, with εἰδωλολατρία (Col. iii. 5) as marking the falseness of the aim which man then puts before himself; and in a list of names to cover all vices (Rom. i. 29). When it is used to describe a specific sin, it = covetousness (Lk. xii. 15; 2 Cor. ix. 5; 1 Thess. ii. 5): cf. Eph. v. 5.

καὶ ἄρπαξιν, vi. 10; Mt. vii. 15; Lk. xviii. 11 only (cf. ἀρπαγὴ Mt. xxiii. 25; || Lk.; Heb. x. 34) = robbers, describing, as within the general term πλεονεξία, the particular class of barefaced robbers, whatever the object of their robbery.

ἢ εἰδωλολάτραις, a third class including all who fail in loyalty to God. Although idolatry, as things were, involved impurity and could also be described as πλεονεξία, here it is named as a distinct class of evil—transferring what is due to God to other self-chosen objects of worship. The classification is not scientific or exhaustive but typical—violation of the persons, of the status and property of others, and disloyalty to God.

ἐπεὶ, 'otherwise,' i.e. if this had been my meaning; cf. vii. 14, xv. 29; Rom. iii. 6 al. See Field on Rom. xi. 22.

ὠφέελετε, 'you must have...were bound to,' sc. if this was your duty. The insertion or omission of the ἄν with these verbs expressing duty, necessity, etc. is at choice, see Blass, p. 206, M. p. 200 f.

ἄρα, 'after all'—contrary to what you were taught and led to expect, so with ἐπεὶ vii. 14.

ἐκ τοῦ κόσμου ἐξελεῖν = 'to give up all dealings except with Christians,' assumed to be impossible as things were: κόσμος as in v. 10.

11. νῦν δὲ ἔγραψα: (1) 'but now I write' taking the aor. as

epistolary and the *νῦν* as temporal: but this would imply an admission of the meaning of his former letter which he has just denied: so better (2) 'but as things are, in reality, I wrote...' for *νῦν* in this sense cf. vii. 14, xii. 18, 20.

ἐάν τις ἀδελφὸς ὀνομαζόμενος, 'if one who goes under the name of brother,' who passes as a member of your society. The name involves an argument, cf. vii. 12 f., viii. 11 f., 1 Thess. iv. 6, Rom. xiv. 10 f.; it is a general name for Christians, Phl. i. 14. For the principle cf. 2 Thess. iii. 6. It is the favourite form of address in all S. Paul's Ep. and was the current description of Christians among themselves to mark the intimacy of their union. It is found too in heathen societies, cf. Deissm. *B.S.*, p. 82 f.; Milligan, *Pap.*, p. 22 n., Witk. index.

ἡ πόρνος κ.τ.λ., the two new classes are *λοιδωρος* and *μέθυσος*. For λ. cf. vi. 10 only: vb iv. 12, 1 Pet. ii. 23: for μ. vi. 10 only. The presence of men of these types in the Church shows that the moral consequences and even the specifically religious consequences of baptism were not clearly realised. But that is a lesson we learn from many parts of the Epistles. See also *East and West*, April 1915, pp. 141 f. and 158 ff.

μηδὲ συνεσθίειν perh. points especially to common meats: but hardly to the Lord's Supper, the exclusion from which would be an early stage in discipline. Note that this is a less intimate association than *συναναμίσσασθαι*.

12. τί γάρ μοι..., 'what have I to do with judging...', perh. cf. Joh. ii. 4; Blass, p. 177. Weiss cft Epictet. ii. 17, 14, iii. 22, 66.

τοὺς ἔξω, cf. Mk iv. 11, 1 Th. iv. 12, Col. iv. 5 only: the phrase shows that the limits of the Christian society were sharply marked. The Jews spoke of the Gentiles as οἱ ἔξω (Weiss, *Lft Hor. Heb.* on Mk iv. 11).

οὐχὶ τοὺς ἔσω κ.τ.λ., 'Is it not those of your own body who are the subjects of your judgment?' The question emphasises at once the limits and the duty imposed by their office of discipline. He substitutes the *ὑμεῖς* for *ἐγώ* (*μοι*) because they had been slack in this matter; he reminds them of this even while clearly defining the limits of their jurisdiction.

13. τοὺς δὲ ἔξω ὁ θεὸς κρίνει: cf. Rom. ii. 12 f., iii. 19 f.

ἐξάρατε κ.τ.λ., Deut. xxii. 24 (*ἐξαρεῖς*), where the removal is by death by stoning. But as the immediate reference is to the injunctions *μὴ συναναμίσσασθαι* and *μηδὲ συνεσθίειν*, the quotation does not oblige us to interpret vv. 2, 5 as involving a sentence of death. The offender is to be removed from the society and left to the judgment of God as one *τῶν ἔξω*.

CHAPTER VI

1-11. The second point suggested by the case *vv.* 1-9 is now expounded—the failure of the Church in its duty of discipline, now treated in regard to disputes on lesser matters between members. The practice had grown up, or never been abandoned, of taking these disputes to the law courts, a confession of weakness and a cause of scandal. It would appear that the Church had recognised the duty of settling such disputes itself, but taken no pains about the persons appointed to carry it out: consequently these voluntary courts were not accepted as adequate. The connexion is made by the repetition of the important word (*κρίνειν—κρίνεσθαι*), without any connecting particle.

(1) Law processes between Christians are actually taken into heathen courts: it is admitted that Christians will judge the world and even angels: are they unfit members of courts of least moment, for deciding the transitory matters of everyday life: for such matters are men whom the Church holds of no account to be taken as judges? Are there no wise men in the Church of Corinth who can decide between brethren? (7) that name itself shows that you suffer defeat in the fact that you go to law, rather than bear injury: yet you inflict injuries and that on brethren, (9) forgetting the elementary lesson that no wrongdoer in any kind has any part in God's kingdom. (11) But all such wrongdoing was at an end for you when you were washed, consecrated, justified in the name of our Lord Jesus Christ and the Spirit of our God.

τολμᾷ τις ὑμ., 'can any of you bring himself to...', cf. Jude 9, 2 Cor. x. 12, and perhaps in other passages.

πράγμα ἔχων πρὸς τ. ἑ., cf. P. Oxyr. 743 (Witk. 57) *εἰ δὲ καὶ πρὸς ἄλλους εἶχον πρᾶγμα* = a process, lawsuit: 'often in papp.' Deissm. *B.S.* II. p. 60, so *πραγματικός* = magistrate (Witk. 47, 18).

τὸν ἕτερον, 'a neighbour,' 'his neighbour,' see iv. 6 n.

κρίνεσθαι, cf. Mt. v. 40, mid. = 'to try to get a judgment, to go to law.'

ἐπὶ τῶν ἀδίκων: for ἐπί, cf. Acts xxiv. 19, 20, al., 1 Tim. vi. 13, 'before' as judges. ἄδικοι, a description of heathen with special reference to their capacity for judging.

2. ἡ οὐκ οἶδατε, an appeal to acknowledged fact.

οἱ ἁ. τ. κ. κρινοῦσιν, cf. Mt. xix. 28; Apoc. xx. 4; Dan. (Theod.) vii. 22; Henoch i. 19 (Lietz.); Wisdom iii. 8.

Weiss carries back the idea to such sayings as the promises of the Lord that the poor, the elect etc. should share the kingdom of God, i.e. share His sovereignty and therefore, according to Oriental ideas, His prerogative of judging; cf. Mt. xix. 28 || Lk. xxii. 28 f.; Rev. xx. 4. S. Paul can therefore appeal to it as well known and established.

ἐν ὑμῖν in forensic sense = 'in your court,' cf. xiv. 11, Polyb. freq. = coram iudice (Schw. ind.).

κριτηρίων, cf. Jas. ii. 6: in Polyb. = the court, the judges: = 'are you unworthy to sit in courts of least importance,' 'to judge matters of smallest importance.' Weiss argues strongly for the meaning 'cases': but no clear instance of the meaning is quoted: and the ordinary meaning given above suits the sense.

3. ἀγγέλους κρινοῦμεν, 'we shall judge angels.' The words show what is included in τὸν κόσμον, cf. iv. 9. ἀγγέλους anarthrous lays stress on the class of being, not men only, of our own class, but angels, naturally superior, the highest class of created things. No description is given to indicate this or that class of angel as subject to this judgment: but angels have fallen (2 Cor. xi. 14), can err (Gal. i. 8), and note the Seven Letters (Apoc. i.-iii.): n. also 1 Tim. v. 21: Lietzm. cft. Apoc. Baruch li. 12, 'Moreover there will then be excellency in the righteous surpassing that in the angels' (Charles, *Esch.* p. 282). On the judgment of angels cf. Charles ib. 218 (qu. Henoch i., 'the Head of Days will appear, and with Him the Son of Man to execute judgment on all alike, on the righteous and the wicked, on angel and on man'). But the idea that elect men will judge angels seems to depend on Daniel vii. 17-18 where the *holy ones* of the Most High are represented as possessing the kingdom and exercising judgment under the supreme Judge on His throne. The 'holy ones' here as generally in Dan. are the 'saints,' men who have been faithful throughout the reign and persecution of the beast. On this line S. Paul speaks of 'all His holy ones' coming with the Lord Jesus, 1 Thess. iii. 11-13; in 2 Thess. i. 7-8 angels accompany the Lord, but He is 'glorified in His holy ones': cf. also Mt. xii. 41. That the saints judge angels, seems to be part of the prerogative, which they as having overcome share with the Son of Man,

who is judge at least partly by His experience of human nature and His victory over sin in His human nature; see Abbott, *Son of Man*, pp. 219–225.

μήτιγε βιωτικά; μήτιγε only here in N.T. = nedum, ‘not to speak of,’ see Blass, p. 254: M.M. s.v. γε. It is perhaps better to put a; after κρινομεν, as well as after βιωτικά: as the two judgments refer to different occasions (cf. Heinr.). βιωτικά, cf. Lk. xxi. 34, Lobeck (ap. Rutherford, *Phryg.* p. 459) qu. χρεῖται βιωτικαί Philo; Diod. al. So Polyb. iv. 73, 8 βιωτικά συναλλάγματα private contracts, *ib.* xiii. 1, 3: βιωτικά σύμβολα Tebt. Papp. p. 161. ‘The common issues of daily life’ R., business matters. See M.M. s.v.

4. βιωτικά...κριτήρια, ‘If you *do* (ἐὰν ἔχητε, contrast εἰ κρίνετε above) keep courts for business matters,’ implying that they ought not to want any such. μὲν οὖν: in Class. Grk this combination of particles ‘is specially used in answers with a heightening or corrective force,’ and in N.T. μενοῦν (*sic*) is found. So Lk. xi. 28 (in the first place in the sentence) and μενοῦνγε Rom. ix. 20, x. 18; Phl. iii. 8. No instance is found in LXX. The two particles are, on the other hand, frequently found in LXX and N.T. each with its distinct sense—οὖν=well then, and μὲν preparing for a contrast in a succeeding sentence. It is difficult to see the force of the former meaning, if assumed here: we should expect τοὺς ἐξουθενημένους μὲν οὖν—the contrast being between the saints who are to judge angels, and the judges allowed by the Church for mundane matters. But for this we should also require an emphatic ἡμεῖς or οἱ ἅγιοι in the preceding clause. If we take, as seems most consistent with usage, the second meaning—‘well then, if even you hold a court of business matters, on the one hand,’...we must assume the suppression of a δέ clause—‘but if for eternal matters, you yourselves judge.’ This makes good sense, as re-enforcing the inconsistency of their conduct. For the suppression of the δέ clause, cf. Col. ii. 23; 1 Thess. ii. 18, and class. parallels, cf. Blass, p. 267.

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλ. In accordance with the whole drift this must refer to the heathen courts and τοὺς ἐξουθ. = the very people whose judgment and standards the Church has set aside as without value, by its adoption of totally different standards. Cf. xvi. 11; Rom. xiv. 3, 10; 1 Thess. v. 20 for this meaning of ἐξουθ.: for the form (οὐθ.), cf. Blass, p. 24. Plut. uses ἐξουθενίζω: otherwise no|| form outside LXX, N.T. ἐν τῇ ἐκκλησίᾳ then = in the judgment of the Church, cf. ἐν ὁ. v. 2: Christians go for judgment to those of whose character the Church takes no account. The order (prep. clause after the subst. or adj. with article) is frequent.

τούτους: τ. referring to τ. ἐξ. emphasises the character thus described and (see quotation in Wetst.) the strangeness of the action: cf. οὗτος in Lk. xv. 30, xviii. 11: Blass, p. 171.

καθίζετε trans. only here and Acts ii. 30, with δικαστήν, etc. in class. use for 'appointing' judges, cf. Dan. vii. 10; so Field here. With the above interpretation of τοὺς ἐξουθ., καθίζετε = 'choose as your judges.' Wetstein qu. Galen πάντας ἀνθρώπους καθίζει δικαστάς; so Weiss = appeal to them as judges. Heinr. adds Greg. δικαστάς τοὺς κατηγόρους καθίζομεν.. The use is quite intelligible, though not widely supported. The sentence is an indignant or surprised question; others make it a statement; others a sarcastic command (imper.).

5. πρὸς ἐντροπήν ὕ.λ. Cf. xv. 34; vb iv. 14 n.; pass. 2 Thess. iii. 14; Tit. ii. 8, 'to shame you': the verb frequent in this sense in later Greek and papp. Cf. Witk. 29, 30 n., Milligan on 2 Thess. iii. 14: the subst. is used = 'reverence' in Soph. Polyb. Joseph. al. (Thayer) L. and S. refer for the sense of 'shame' to Hipp. 23, 34. So LXX. It refers to what he has just said.

οὕτως οὐκ ἐνι κ.τ.λ. develops the point of πρὸς ἐντροπήν. οὕτως 'Is the case such that...': ἐνι Ion. form of ἐν, 'retained in the Attic idiom like πάρα, without the substantive verb,' Hort on Jas i. 17. Cf. Gal. iii. 28; Col. iii. 11; not merely 'there is not' but 'there cannot be' or 'cannot be found.'

οὐδεὶς σοφός: there is a sting in the word, cf. i. 18 f.

διακρίναι. Cf. xiv. 29, to decide (aor.) between the two litigants, to arbitrate.

ἀνὰ μέσον τ. ἀδ. α. 'between his brother and another'; a laxity of letter writing (Lietz.), Wetst. cj. τῶν ἀδελφῶν. There is much to be said for the conjecture: no parallel to the elliptic construction has been noted. τ. ἀδελφοῦ α., the explicit meaning of the relation emphasises the unnaturalness of the situation.

7. ἤδη μὲν οὖν, 'well then, it is, in the first place, already a lost cause when you come to having actions at all': here again μὲν emphasises by hinting at a suppressed δὲ clause—'to go further and plead before unbelievers is worse than an ἥττημα.'

ὅλως again perhaps = 'in one word': or 'actually,' as in v. 1. ἥττημα 'a defeat, a cause lost,' so Chrysost. (ap. Field), cf. Rom. xi. 12 n., and see Field, ad h. l.

ὅτι κρίματα κ.τ.λ. the fact that you engage in lawsuits... = the verbal subst. of κρίνεσθαι, to go to law; a very rare use. Aesch. Suppl. 397; LXX, Exod. xviii. 22 only. Perhaps tr. 'you get judgments among yourselves,' but we should expect καθ' ἑαυτῶν; still see Blass, p. 134. For ἑαυτῶν = ἀλλήλων, Blass, p. 169 f.

ἀδικεῖσθε—ἀποστερεῖσθε, 'let yourselves be wronged—robbed,' mid. Cf. M. Aurelius ii. 1, iii. 11 (Plummer) and quotations ap. Wetst., cf. Plato *Gorg.* p. 509 c.

8. ἀλλὰ ὑμεῖς κ.τ.λ. So far from following the Gospel rule you inflict injury yourselves.

9. ἢ οὐκ οἴδατε, do you sin from ignorance?

ἀδικοί, suggested by ἀδικεῖτε and put by position in sharp contrast to θεοῦ β.

θεοῦ βασιλείαν without article here and 10; xv. 50; Gal. v. 21 only, emphasising the character of the kingdom: only here in this order; see preceding note: the kingdom here is perhaps regarded as future: but the fut. of the verb may here express nothing more than a general statement of conditions. God's kingdom involves moral conditions, without which none can have it. This echoes the call to repentance in the preaching of John Baptist and the Lord.

κληρονομήσουσιν, 'come into possession of': the tr. 'inherit' is really misleading: the verb and substantive simply express 'sanctioned and settled possession' (Hort, 1 *Pet.*, p. 35) without reference to the means by which that is attained.

μὴ πλανᾶσθε, cf. xv. 33; Gal. vi. 7; Jas i. 16; cf. 1 Joh. iii. 7; Lk. xxi. 8, 'in each case the danger lies in some easy self-deception, either springing up naturally within or prompted by indulgent acceptance of evil examples without. The wandering forbidden is not from right action but from a right habit of mind concerning action.' Hort, James, *l.c.* Lietzm. points out that this is a common formula of appeal in the Diatribe; cf. Epictet. iv. 623, ii. 22, 15. 20, 7.

οὔτε πόρνοι κ.τ.λ. S. Paul now goes beyond the case dealt with in vv. 1–8 and takes a wider sweep. For this catalogue cf. Gal. v. 19–21 and Rom. i. 31 n., Eph. v. 5, and see Lietzm. *Rom.* i. 31 *excursus*: for relation to Stoic and Jewish similar catalogues, see above v. 10 n.

The series is not strictly systematic, but the sins fall roughly into two classes; (1) sins against self, by incontinence and self-indulgence; (2) sins against the neighbour, by injustice, theft, railing; εἰδωλολάτραι is perhaps included in the former part of the series, because of the close connexion of idolatry and sexual immorality in contemporary practice, especially at Corinth. λοῖδοροι, the freedom of personal abuse allowed among the Greeks is strikingly illustrated in the great speeches of Demosthenes and other Attic orators. 'A fragment of the written (or unwritten?) "Catechism of the Primitive Church," as in Gal. v. 19–21,' Weiss.

11. καὶ ταῦτα, 'and all these things,' a more emphatic and even horror-stricken expression than the mere τοιοῦτοι. ἦτε before you

became Christians—you used to be. Cf. Robinson, *J.T.S.* vii. p. 194. Cf. *East and West*, Jan. 1914, p. 35: 'In that mission (Dornakal, Hyderabad) there are now 1500 adherents. In an address of welcome to the Bishop they said that before their conversion six years ago every single man and woman among them was a drunkard and a thief.'

ἀλλὰ ἀπελούσασθε κ.τ.λ. N. the force of the repeated ἀλλά, so 2 Cor. vii. 11; cf. i. 26. The aorists and ἐν τῷ ὀνόματι all point to Baptism as the definite event referred to. The verbs then describe preeminently the work of God upon them, constituting His claim and their responsibility, cf. Rom. viii. 30. The consequences are drawn explicitly in Rom. vi. 17 ff. Only in ἀπελούσασθε (mid.) is there a reminder of their part in this decisive transaction = 'you had yourselves washed free from all these things': the washing was the work of Christ, but they had offered themselves for it, cf. Acts xxii. 16 (mid.) and λουτρόν Eph. v. 26; Tit. iii. 5: on mid. see M. p. 154 ff., 162 f. ἡγιάσθητε, 'ye were consecrated,' cf. i. 2, of the divine consecration to the new life and character by the gift of the Holy Spirit: cf. Rom. xv. 16; 2 Thess. ii. 13; 1 Pet. i. 2.

ἐδικαιώθητε in the regular Pauline sense of God's response to their act of faith, 'ye were justified.' While ἡγιάσθητε emphasises their responsibility, ἐδικαιώθητε gives the ground for hope that they will be enabled to fulfil their responsibility: God's assistance is assured by His fundamental attitude and act towards them, cf. Rom. iii. 24 f., vi. 7.

ἐν τῷ ὀνόματι τ. κ. ἡ. Ἰ. Χρ.: with βαπτίζομαι, Acts ii. 35, viii. 16 (ἐν), x. 48, xix. 5 (eis), cf. xxii. 16; Mt. xxviii. 19.

καὶ ἐν τῷ πνεύματι τ. θ. ἡ. Cf. Rom. viii. 9 n., 11, 14; supra ii. 11 f., iii. 16; Eph. iv. 30; 1 Thess. iv. 8; 1 Joh. iv. 2.

The two clauses describe the fundamental character and power of the Christian life, given in baptism. It is a life in Christ, given in His name: and a life in the Spirit, given by Him and lived in His power. It is consequently wholly separate and diverse from the old heathen life and demands new principles, practices and habits. The contrast is expressed elsewhere as that between the old man and the new man, as a death and resurrection (Rom. vi. 1-6), as a new birth (Tit. iii. 5; 1 Pet. i. 3, 23). Here it is expressed without metaphor as the direct meaning of baptism.

It is possible that we have here a hint of the use of the triple Name in baptism. Cf. Robinson, *J. T. S.* vii. p. 194.

12-20. In the last two sections (v. vi. 1-11) S. Paul has dealt with two grave irregularities at Corinth, one particular, one common. In this section he deals more fully with the question of sexual sins,

which he has already referred to in v. 9. The connexion of the three sections is not obvious. But there is a common element which appears in all, and that is, the failure on the part of the Corinthians to apply their faith to the decision of moral questions, whether the morals of sexual relations or the morals of social and economic relations. They had not realised how comprehensively all details and relations of life were dominated by the union with Christ effected in baptism. They knew that they had entered upon a new life in the spirit: they concluded that this life was sharply distinguished from the old life of flesh, but they interpreted this distinction as merely negative, as though the new life was simply an experience on a different plane, leaving the old life a matter of indifference, instead of interpreting it as a condition which transformed, remade, and used for new purposes the whole of man's nature. It had not occurred to them, or at least to all of them, that the natural relations of sex, or the ordinary dealings of man with man in civil and economic society, came under the new influence. Consequently they tolerated conduct, in these respects, which to us seems utterly irreconcilable with Christian principle. But, in fact, the connexion of morality and religion, the moralising of religion and the spiritualising of morality, was to the pre-Christian world very largely a new and strange idea. What to us seems obvious, is in fact one of the most hard-won triumphs of the Gospel: if indeed it can be said yet to have been won.

The moral insignificance of natural processes was commonly held in the contemporary philosophy: and carried especially by the Cynics to all lengths. Cf. Lietzmann. Plummer (ad vi. 9) suggests that we must also include here the teaching of some Jews that belief in one God sufficed without holiness of life. But Hort (*James* p. 57) denies that there is any clear evidence of a Jewish origin for this view, and it is unnecessary to go further for an explanation than the prevailing Greek thought of the time.

The real difficulty here is pointed out by Weiss. These sins have been already denounced as totally inconsistent with the Christian profession, and it has been assumed that the Corinthians admit this: but here, in the form of an argument against maintainers of 'freedom' for Christians in this matter, the reason for their incompatibility is carefully expounded. Weiss suggests that this passage vi. 12-20 and x. 1-22 (which he finds to be parallel in this respect) may possibly have belonged to an earlier letter, and have been closely connected.

The object of this section then is to point out the limits of Christian freedom. It depends upon the relation of the Christian to Christ.

Christ is both the source of his life and the Lord of his actions; and from this relation no part of his life is removed. The union is effected by the Spirit, and is spiritual: and hence all the more affects the life in the body. And the obedience as to the Lord is due to the fact that the very condition of Christian life at all is the purchase at a price. The Christian is not his own but Christ's. Cf. the same argument developed even more explicitly in Rom. vi. 12-23.

12. πάντα μοι ἔξεστιν κ.τ.λ. So x. 23. At least some of the Corinthians must have asserted this principle of πάντα ἔξεστιν, and it probably occurred in their letter, as embodying the principle of Christian liberty in reference to some of the questions they raised. Such external matters could not, they would argue, affect the inner spiritual freedom. It may be, as Lietzm. suggests, that Paul himself had used it, to justify himself as against Judaisers: but in neither of these passages is there anything to suggest that. It would conduce to clearness if the phrase were printed in inverted commas.

ἀλλ' οὐ πάντα συμφέρει: the first limit is not so much convenience as advantage, assistance: Christian freedom must be such as to promote the true Christian character. Not all actions have that tendency. Cf. xii. 7; 2 Cor. viii. 10. συμφέρον (*utilitas*) was a technical term of popular Stoicism, and its identification with τὸ ἀγαθόν the key to practical ethics. See Diog. Laert. vii. 98, Epictet. i. 22, 1. (Weiss.)

ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. The emphasis is on οὐκ ἐγώ, not on ὑπό τινος: the emphatic ἐγώ suggests, not a contrast with what others may do, but the revolt of the whole man against the thought of being under the power of.... Cf. the emphatic 'not I,' in answer to a question. ἐξουσιασθήσομαι, vii. 4, I.k. xxii. 25 only, LXX. Only here apparently as the passive of ἔξεστιν μοι. On the *volitive* future see M. p. 150. The play on words can be reproduced by paraphrase: as Ruth., 'In all things I may do as I please, but I will not...let things do as they please with me.' To use things indifferent so that they become by habit indispensable is the very negation of freedom: indulgence of passions as indifferent leads to slavery to the passions.

13-20. τὰ βρώματα κ.τ.λ. The argument appears to be this: there are certain natural processes (e.g. eating and digesting food) which belong wholly to the fleshly and transitory elements of man's present condition, and will pass away with that: there are other natural processes (e.g. the sexual) which involve the action of the man, in the more permanent elements of his nature: his personality is definitely brought into play, his principles are exhibited and affected,

his body as the organ of his inner self is engaged. Consequently a distinction must be made as to the moral values of these two classes. The former class has in itself no moral significance: it acquires such (see c. viii.) only through the circumstances of particular men and their social relations. The latter class on the other hand has a moral value, in itself: because it directly affects the man's relations to other men and to God, the organic body being the instrument by which he himself enters into these relations. The Christian statement of this fact is embodied, then, in two considerations. (v. 14) First, the body, as organ of the spirit, has a part destined for it in the future resurrection life, just as the Lord was raised in His human Body, however transformed, cf. c. xv. Secondly, the body has its use in the present regenerate life, as in its degree an instrument of the Lord acting on the man's spirit, and using his body for His own purposes (cf. Rom. xii. 1, 2): the body has its union with the one Lord, and its service to render to Him; and this makes all satisfaction of its passions, which has no other end than such satisfaction, a disloyalty to the Lord (15, 16, 17a), a misuse of the man's own nature (18, cf. Rom. i. 24) and a denial of the ownership rights of God (19, 20).

This distinction of natural processes and assertion of the moral significance of some is in direct contradiction of current Cynic assertions of the indifference of all natural processes, and runs counter to the whole tendency of contemporary Greek thought and practice. It is based on two fundamentally Christian positions: the essential unity of man's nature, and the actual living union of men with the risen Lord.

13. τὰ βρώματα τῇ κοιλίᾳ. Sc. ἐστίν, 'belong to,' 'are for.' Cf. Mk vii. 19 || Mt. xv. 17. It is quite possible that this phrase may have been used by the Corinthians in an argument, by way of an instance (cf. below), for the moral unimportance of bodily actions: these things, they may have argued, do not matter. S. Paul adopts the phrase, but shows how narrowly it applies. The words are especially appropriate to a discussion of meats, as clean and unclean, which was apparently part of the Corinthian letter: hence the article τὰ βρ.

ὁ θεὸς...καταργήσει, i.e. at the Parousia when the final state of man will be introduced.

τὸ δὲ σῶμα κ.τ.λ. We have here S. Paul's characteristic distinction between body and flesh: see on Rom. vi. 6, xii. 1, and cf. Weiss, p. 160 f. 'The body is not for that fornication, which some justify (τῇ), but for the Lord.' It is clear that S. Paul is combating a

definite view taken at Corinth. Here he makes the point that the Lord, as Master of Christians, has a claim to the service of the body as well as the spirit: and he enforces the claim by the startling clause **ὁ κ. τῷ σώματι**, 'the Lord is for the body,' i.e. the Lord has not only redeemed the body together with the spirit by His death and resurrection, but also now imparts the life which enables man to render service through his body; the idea is expanded in *v.* 15, cf. *Rom.* viii. 11, 13.

14. **ὁ δὲ θεὸς κ.τ.λ.** in contrast with **ὁ δὲ θεὸς—καταργήσει** 13: the destruction of the merely fleshly and transitory does not prevent the preservation of the body in its higher uses.

καὶ τὸν κύριον ἡγ. gives the ground for the certainty expressed in the next clause—the certainty being given by the relation established between the Lord and us.

It is important to notice that for S. Paul the very thought of the resurrection implies the resurrection of the body, whether in the case of the Lord or of 'us.' Only if this is borne in mind, is the connexion between *vv.* 13, 14 clear. The question as to the meaning of the resurrection of the body is reserved for *c.* xv. Here the practical ethical consequence of the belief is drawn.

ἡμᾶς, us, in our full nature; as the Lord was raised in His full nature. So that **ἡμᾶς** and **τὸ σῶμα ἡμῶν** here express the same idea.

ἐξήγειρεῖ here and *Rom.* ix. 17 (*sensu alio*) only. The preposition probably has a 'perfectionising' force, cf. *M.* p. 112, 'both raised ...and will raise up...'

There are two variants: (1) **ἐξήγειρεν** = raised up us in the raising of the Lord, of the ideal resurrection of the Christian, through his baptismal union with the Lord, cf. *Rom.* vi. (2) **ἐξηγήρει**, here the present expresses the same sense as the future, but as a certain fact of God's action rather than as an anticipation.

διὰ τῆς δυνάμεως αὐτοῦ, by the same exercise of His power, as was exhibited in the raising of Jesus, cf. *Rom.* i. 4; *Acts* ii. 33; *Eph.* i. 19 f.; *Phl.* iii. 10. It is mentioned here as certifying the expectation, and marking the, not natural but, divine character of the event.

15. **οὐκ οἴδατε κ.τ.λ.** introduces the further consequence of the relation to the Lord, implied in 14: if the Christian is one with his Lord, his body is a member of Christ for use in His service and at His direction. **οὐκ οἴδατε** implies an appeal to acknowledged teaching: they have been taught and accepted this principle: and yet some ignore it.

τὰ σώματα ὑ. μέλη Χριστοῦ, closely || in thought to Rom. vi. 13 ff. τὰ μέλη = τὸ σῶμα, ὅπλα = μέλη. It is a detailed application of the thought of xii. 27, 'you are Christ's body and each severally Christ's members': then, if you, both spirit and body, are Christ's members, it follows that your bodies are Christ's members. μέλος, a member = part of a living organism adapted and used for the purposes of its life.

ἄρας οὖν, 'well then, shall I take away the members of the Christ, and make them members of an harlot?' αἶρειν = 'to take up, lift,' Lk. iv. 11; Joh. v. 8, or 'to take away,' Lk. xxiii. 18; Joh. xi. 48; Eph. iv. 31; Col. ii. 14: here the latter: they are taken away from their proper use and Master.

16-20. ἢ οὐκ οἴδατε κ.τ.λ., the verse explains πόρνῃς μέλη: and the argument depends on Gen. i. 27, ii. 18, 24, cf. Mt. xix. 5; Eph. v. 31. The fundamental idea is the union of man and woman to lead a common life, as the natural state ordained by God: then the moral value of the union depends upon both partners' realising the true objects of the union, as intended by God; marriage is such a true union, having for its object the association in a common life for the service of God and the bringing up of children in His service. τῇ πόρνῃ marks the distortion of the object of union; the associations of the word imply that the object of the union is merely the satisfaction of individual desire; the union itself is not a union of spirit or inner life, but a union of body or the mere individual lives of the two for their own satisfaction (n. S. Paul does not say *one flesh*); it is not a merely fleshly connexion, as it involves the union of sentiment and interests, but it is on the low level. It is this distortion or limitation of the objects which makes such a union inconsistent with the Christian's relation to the Lord, which involves a union of spirit, and therefore a consecration to the highest objects of human life, the service of God, not mutual satisfaction (cf. Eph. iv. 17 20). Then v. 18 brings out the further fact that the satisfaction of the sexual desires for their own sakes, without consideration of the ends for which they were ordained, by emphasising the lower activities of the body and ignoring their consecration, is a sin against the body itself, and reacts upon the whole personality in a way in which no other sin does: because, v. 19, in its true relation the body is the shrine of the Holy Spirit, i.e. that in and through which the Holy Spirit enables man to offer his due service to God—due because (v. 20) a man does not belong to himself: he was bought for a price and owes service to his Master, and must 'glorify' his Master by service in body and spirit.

16. οἴδατε. Lft notices that this word occurs ten times in this Ep.

(6 in this chap. and iii. 16, v. 6, ix. 13, 24) : the Cor. had probably used it freely in their letter: only twice elsewhere in S. Paul (Rom. vi. 16, xi. 2). Cf. James iv. 4.

ὁ δὲ κολλώμενος : κολλᾶσθαι = to attach oneself to, keep company with, as a permanent relation. Cf. Mt. xix. 5 (Gen. ii. 24), Lk. xv. 15; Acts v. 13, ix. 26, x. 28, xvii. 34. Cf. also Deut. vi. 13, x. 20, Κύριον τὸν θεόν σου φοβηθήσῃ...καὶ πρὸς αὐτὸν κολληθήσῃ: Ps. lxxii. 28.

ἔσονται γάρ, φησίν, Gen. ii. 24. See above.

17. ἐν πνεῦμα in contrast with ἐν σῶμα v. 16—the full personal life of spirit, in antithesis to the mere individual bodily life of low and limited relations; when thus limited σῶμα sinks to σάρξ. N. the very remarkable assertion, thrown out as obviously accepted, that the union in spirit of the believer with the Lord is no less real and close in its far higher sphere than the natural union of man and wife. See Mackintosh, *Person of Jesus Christ*, p. 332.

18. φεύγετε τὴν πορνείαν. Against this sin there is no defence but flight, avoidance of the occasion itself, and even of the imagination of it. Cf. ch. x. 14 (n. the connexion of idolatry and impurity), 2 Tim. ii. 22. The 'flight' includes the precept μὴ συναναμίγυσθαι v. 9 (Weiss). Note the strength given here by the asyndeta.

πάν ἀμάρτημα κ.τ.λ., a very difficult statement. Even if we take πορνεία to include all forms of unchastity, it is still not easy to see how it can be distinguished in this quality from intemperance or, as some suggest, from suicide. In the former case there is the same misuse of bodily appetites; in the latter, a complete destruction of the bodily life. Edwards suggests that 'the meaning is that fornication institutes a relation which affects the sinner's personality,' σῶμα having the same meaning as in v. 16. This perhaps gives the right clue: suicide at least may be regarded as directly affecting only the life in the flesh: intemperance, perhaps, as affecting the bodily conditions in a less intimate degree. The main point is certainly true that no sin so deeply undermines the character and whole life in the body: it is not merely a misuse of a particular appetite, but a falsifying of the relations in which the man stands to others and to God, a misdirection and contamination of the whole personality; a degrading of love into lust. It is clear from the whole passage, as Goudge (*ad loc.*) points out, and especially from the contrast between vv. 13 and 14, that σῶμα is regarded by S. Paul as much more than the fleshly organism; it is the living organism, which as living has a unity and a permanent character. This idea reappears in c. xv. Cf. also Rom. i. 24 f. and Weiss' qu. from Masonius (ed. Hense, p. 65).

ὁ ἕαν for ὁ ἄν. Cf. M. p. 42 f.

ἐκτὸς τοῦ σώματος, the same phrase but in a different sense occurs 2 Cor. xii. 2: here = is outside himself, does not affect (in the same way) his whole personality. In this sin he gives himself through his body to the false service.

εἰς τὸ ἴδιον σ. ἅμ. and so sins against his own body, by perverting it to these low and false uses.

19. ἢ οὐκ οἶδατε κ.τ.λ., by contrast, they are reminded of the true use of the body; it is a shrine of the indwelling Spirit, used by Him for the service of God. Cf. iii. 16: but n. here S. Paul speaks of the individual body and personal consecration, there of the social body and the duty of edification. In these words S. Paul brings the question of the treatment of the body into direct dependence on the fundamental principles of Christianity.

τοῦ ἐν ὑμῖν ἀγ. πνεύματος, cf. ii. 12: there the indwelling Spirit is the source of illumination of the mind, here the claim and the agent of consecration of all personal activities; 1 Thess. iv. 8 is closely parallel. In both places it is an appeal to the baptismal consecration, cf. Rom. viii. 15; Gal. iii. 2; 2 Cor. xi. 4. N. ἐν ὑμῖν: the Spirit dwells in the human spirit, and the body, the whole personality, becomes a shrine.

οὐκ ἐστὲ ἐαυτῶν. He goes back to the fundamental character of the relation established by the Cross between the Christian and God: they belong, in the fullest sense, to One who has the right of purchase to claim their undivided service: the argument is elaborated in Rom. vi. 15–23. Cf. 2 Cor. v. 15; Rom. vii. 4.

20. ἡγοράσθητε...τιμῆς: so vii. 23 in another but related connexion. Cf. 2 Pet. ii. 1; Rev. v. 9, xiv. 3, 4: the price is the 'blood' of Christ. ἀγορ. as distinct from λυτροῦσθαι and cognates emphasises the passing into the new allegiance, leaving unexpressed the release from the old tyranny. Both phrases emphasise the cost of redemption, as an appeal to the heart of the redeemed. On the whole class of expressions see Hort on 1 Pet. i. 18. τιμῆς — simply 'at a price.' Cf. Deissmann (*L. von O.*², p. 243 ff.) on the redemption of slaves.

Weiss (p. 168) points out that the best Stoic teaching enforced the duty of chastity (σωφροσύνη) (ἀκολασία) on the ground of self-respect: incontinence degrades the man and puts him on a level with the beasts. S. Paul shares the thought of respect due to self; but he brings in the new motive of religious duty, based upon the new relation of man to God in Christ. The difficulties of phrases and arguments in this passage, especially the new sense given to σώμα, show that the whole course of thought was strange and new, that it was difficult for S. Paul as well as his readers to work out with

theoretical precision this newly conceived dependence of morals upon religious thought and feeling, in order to confute effectively the libertine tendencies among the Corinthians.

δοξάσατε δὴ τὸν θεόν : 'glorify then the God who so purchased you and who dwells in you by His Spirit.' **δοξάσατε**, cf. 2 Cor. ix. 13; Joh. xiii. 31, xiv. 13, xvii. 1, 4: in these passages the phrase is expanded beyond the usual meaning of utterance by word of praise to God and acknowledgment of Him, to express the vindication, as it were, and exhibition before the world of the power and character of God as manifested in the actions and lives of those who are His. It is in fact the same idea as is expressed in such passages as xi. 7; 2 Cor. iii. 18, and (negatively) Rom. iii. 23 (see note). **δὴ** used occasionally in N.T. (as class.) to emphasise a request or command; cf. Lk. ii. 15, Acts vi. 3, xiii. 2, xv. 36; nearly = οὖν.

ἐν τῷ σώματι ὑ. = in the personal activities of your body: the *ἐν* perhaps not strictly instrumental, but to mark the sphere of action. Cf. Rom. xii. 1. The immediate reference is to chastity, but it is not limited to that. The chastity of Christians was one of the most astonishing effects of their religion, in the eyes of contemporaries. Cf. v. Dobsch., p. 45.

CHAPTER VII

C. QUESTIONS SUBMITTED BY THE CORINTHIANS.

S. Paul passes to certain definite questions raised by the Corinthians and deals first with the question of marriage:

(a) *Marriage.*

I. In answer to a definite question S. Paul advises that while celibacy is good, it is wise for men and women to be married (3) and to fulfil the object of marriage with mutual consideration. (6) But this is laid down not as a command but as sympathetic advice: his own wish is for himself and others to be celibate: but each has his gift to be exercised as he finds best. II. v. 8. Unmarried persons and widows would do well to remain so: but if they are not continent they should marry. (10) For married (Christians) divorce is prohibited on the authority of the Lord. (11) By others, that is, in the case of mixed unions, the union should be maintained unless the heathen partner wishes to dissolve it: for the consecration of the Christian partner extends to the other, as it does, of course, to the children of Christians. (15) If the heathen partner wishes to separate, no difficulty should be put in the way; there is no binding union, and peace is the basis of our calling. The salvation of the heathen partner may be in question.

1. *περὶ δὲ ὧν ἐγράψατε*: the first reference to the Corinthian letter: S. Paul has first dealt with matters which had come to him by report; which he might have ignored; but felt bound to deal with: now he passes to questions definitely put to him by the Corinthians. If we knew the exact form of and reasons for the questions, much that is obscure in the answers would be clear.

καλὸν ἀνθρώπῳ κ.τ.λ., the reason is given in vv. 26, 29 f., 35. It is not a question of a principle or of an ideal: there is no hint that S. Paul regards the celibate life as morally superior to the married life: it is throughout a question of 'what is well,' desirable, profitable, under present circumstances, i.e. the strain and stress of the Christian life as experienced by the Corinthians, in their heathen surroundings, and in the presence of the expected end. For *καλὸν* in this sense cf. ix. 15, Rom. xiv. 21; Gal. iv. 18; Mk ix. 42 f.:

the thought is expressed by μακαριωτέρα (40), καλῶς, κρείσσον ποιήσει (37, 38), τὸ σύμφορον (35), τὸ εὐσχημον (35). The form of expression suggests that S. Paul is here admitting to some extent a position urged by the Corinthians in their letter. He limits his admission by putting the whole question on the ground of the higher expediency. We may conclude that there was a strongly ascetic teaching at Corinth, which was manifested in the letter.

2. διὰ δὲ τὰς πορνείας = owing to the prevalence of acts of fornication, which they were aware of at Corinth. There was no public opinion in favour of purity: slavery and religion alike fostered the practice of promiscuous indulgence. For the plural cf. Mk vii. 21, || Mt. only. This state of opinion inevitably would make celibate purity more difficult and less believable. Hence he advises marriage as a general rule, though in v. 7 he will indicate the ground of exceptions. τὴν ἑαυτοῦ γυναῖκα ἔχέτω, 'let him have his own wife, a wife of his own': not 'keep' as though this were a forbidding of divorce: that is dealt with later. The form of the whole sentence (καλὸν—ἔχέτω) throws the stress on the δέ clause, and hints that the Corinthian letter had advocated celibacy. S. Paul admits an advantage in celibacy, but holds that it was outweighed, as things were, by its dangers.

3. τῇ γυναικί κ.τ.λ.: he passes to the mutual duties of husband and wife in marriage: sexual intercourse is to be regulated by mutual consideration, and to be suspended only in the interests of their religious life, and that not permanently.

4. ἡ γυνή κ.τ.λ. gives the reason for the injunction of v. 3.

οὐκ ἐξουσιάζει, has not authority over, the right to use as she wills: see on vi. 12. The principle has already been traced to its source in vi. 16.

5. εἰ μήτι ἄν, cf. Lk. ix. 13; 2 Cor. xiii. 5 only: the τι seems to add an element of uncertainty to the exception: 'unless perhaps'; ἄν, if genuine, = in a particular case, further limiting the exception. See M. p. 169. ἐκ συμφώνου, 'by agreement.' This phrase is illustrated from Pap. by Deissm. *B.S.* ii. p. 82 b. ἵνα σχολάσητε 'with a view to getting leisure for': σχολάζειν here only in N.T. exc. Lk. xii. 25, || Mt.: here 'to be at leisure for, to apply oneself to.' The aor. = to get leisure. Here clearly a special concentration on prayer is implied. τῇ προσ., your (duty of) prayer. Cf. Bremen Pap. ἴσθι δὲ ὅτι οὐ μέλλω θεῶ σχολάζειν εἰ μὴ πρότερον ἀπαρτίσω τὸν νύκτον μου. (M. M. *Expos.*).

ἐπὶ τὸ αὐτό = together, cf. Mt. xxii. 34; Lk. xvii. 35 (ἔσονται); Acts i. 15, ii. 1, 44, al.; infra xi. 20, xiv. 23.

6. κατὰ συγγνώμην, only here in N.T.; not in LXX: cf. Sir. prol.

11 (2 Macc. xiv. 20 *alio sensu*), = 'by way of allowance, consideration,' as the result of fellow-feeling.

οὐ κατ' ἐπιταγὴν : throughout the discussion, advice and command are strictly distinguished : he commands only when he can allege a commandment of the Lord : he advises as a friend, guided and instructed by the Spirit.

7. θέλω δὲ κ.τ.λ. 'I wish all men to be as I wish myself to be' —not 'as I am' (see Acts xxvi. 29).

ἀλλὰ, a qualification of his wish : he feels he has no right to dictate the manner in which men may exercise the gift which each has from God, whether in the life of celibacy or in the life of marriage. It is fundamental that each has his own endowment of grace ; but the conditions under which (οὕτως) that endowment is to be exercised differ ; and neither can be said to be better than the other. This clause puts in the strongest form the fact that S. Paul does not recognise a moral superiority in the celibate life : but only an advantage in existing circumstances. He has found his own line in celibacy : others find theirs in marriage : each is responsible to God and to God alone. For continency as a 'gift' cf. Wisd. viii. 21 ; 1 Clem. xxxviii. 2 (Weiss).

8-16. λέγω δὲ κ.τ.λ. He returns to his advice to the unmarried (8, 9), to married Christians (10, 11), to Christians wedded to heathen (12, 16).

8. ἄγαμος may include the whole class, but more naturally here, in contrast with χήραι, it refers to unmarried men, whether bachelors or widowers, and χηραι to unmarried women : there is justification for both uses in current Greek (see L. & S.). Otherwise if ἄγαμοι includes all, then χήραι must be understood to be specially mentioned because their desolate condition would make marriage more desirable in their case. The special treatment of χήραι in v. 39 has brought ταῖς χήραις here under suspicion : some take it as an interpolation : others read τοῖς χήροις, for which there is much to be said.

9. εἰ δὲ οὐκ ἐγκρατεύονται, cf. ix. 25 : 'if they are without the necessary self-control' : the word is late (Arist. first) but found in the literary κοινή (see Nägeli). It is interesting to note that Phrynichus (Rutherford, p. 500) rejects the word ἀκρατεύεσθαι and recommends οὐκ ἐγκρατεύεσθαι as more correct. The negative οὐκ is correct, as being closely connected with the verb. Cf. Goodwin, *M. and T.* 384-7.

γαμησάτωσαν, 'let them get married.' On the form cf. Blass, p. 52. πυροῦσθαι. Cf. 2 Cor. xi. 29 : here = to burn with passion.

10. τοῖς γεγαμηκόσιν, 'to those who are married.' παραγγέλλειν,

'to charge with authority.' Cf. 1 Thess. iv. 2 (Milligan's n.). S. Paul is here speaking directly to Christians only.

οὐκ ἐγὼ ἀλλὰ ὁ κύριος. Cf. διὰ τοῦ κυρίου, 1 Thess. iv. 2. The reference must be to the saying recorded in Mt. xix. 6 (Lk. xvi. 18): cf. ix. 14, xi. 23; 1 Thess. iv. 15 (but see Milligan *ad loc.*). There is no hint of the exception suggested in Mt. xix. 9. It can scarcely be decided whether this implies that the Corinthians had in their hands a collection of sayings of the Lord (e.g. 'Q'), or whether S. Paul is here referring simply to the oral communication of such sayings in their early instruction. But in any case the reference is to an acknowledged order of the Lord's, not to a special revelation.

μὴ χωρισθῆναι, 'is not to be separated,' clearly by her own action: the passive aor. here approximates in meaning to the middle: see M., p. 162 f.

11. ἐὰν δὲ καὶ χωρισθῇ = if she has in fact been separated,' see M., p. 186. This contemplates a separation taking place in spite of the command, i.e. by the action of the husband. A case is put in which the husband, in violation of the Christian law, divorces his wife. A rule is then given for the divorced wife: she is not free to marry again: she must remain as she is unless she can be reconciled to her husband: χωρισθῇ = ἀφελθῇ. Probably such a case had occurred, and was one of the reasons for the question being asked. St Paul's ruling illustrates very clearly his conception of the permanence of the marriage tie. It cannot refer to a separation having taken place before the parties became Christians, because that case is dealt with presently.

12-16. τοῖς δὲ λοιποῖς κ.τ.λ. These cases deal with mixed marriages. Observe the careful distinction, λέγω not παραγγέλλω, and ἐγώ, οὐχ ὁ κύριος. The underlying principle is not clear. S. Paul evidently does not put these marriages on a level with Christian marriage; he appears to estimate them by the current standard, as practically dissoluble by consent, having no further validity than is given by the intentions of the parties when entering into the union. So at the outset he distinguishes between τοῖς γεγαμηκόσιν and τοῖς λοιποῖς. Probably the distinction had already been made in the Corinthian letter. He does not state that the Christian partner is free to marry again, but the fact that he does not forbid it seems like allowance; cf. 15 b. It is difficult to reconcile this with the fundamental basis of marriage in the divine law of human nature (Gen. ii.): and it requires the word of the Lord, already referred to, to be strictly limited to members of the Jewish nation, and, by consequence, to members of the Christian Church. It looks as if here,

as above, he is giving the best advice he can in the actual circumstances, and not pressing his principles to their full conclusion. Does this warrant a radical distinction in the treatment of Christian and civil marriage?

12. τοῖς δὲ λοιποῖς = to all others: that is all who are not married in a full Christian marriage. This must be the meaning, because otherwise all cases have been already enumerated, unmarried, widows, and married.

λέγω ἐγώ, οὐχ ὁ κύριος, see above, and cf. v. 25.

ἀδελφός, one of the Christian Society. ἄπιστον: as οἱ πιστεύοντες = Christians, so ἄπ. = non-Christians. συνενδοκεῖ, Lk. xi. 48; Acts viii. 1, xxii. 20; Rom. i. 22 and here only: 'agrees with him' to continue the connexion. Jewish law forbade mixed marriages: S. Paul is here dealing only with marriages contracted before either partner became a Christian; he does not sanction Christians entering into such marriages, cf. v. 39 μόνον ἐν κυρίῳ.

14. ἡγίασται γὰρ κ.τ.λ. The Christian partner is ἅγιος, ἡγιασμένος (see on i. 2): and the question arises whether the Christian partner's ἀγιότης is forfeited or impaired by association with the heathen partner. S. Paul's answer is that good is stronger than evil, that the consecration of the Christian partner asserts itself over the other, so that the heathen partner comes under consecration, just as children of Christians are 'consecrated' by the mere fact that they are children of consecrated persons. The conception depends upon the fact that ἅγιος and ἀγιάζω primarily refer not to moral character, but to the state in relation to God, and the claim of God on the person, even antecedently to the personal response to that claim. Cf. Davidson, *O. T. Theol.* p. 145. 'In its original sense "holy," when applied to God or to men, does not express a moral quality...it expresses rather a relation, simply belonging to Jehovah: though it naturally became filled out with contents....Men who belonged to Jehovah must have the same ethical character, at least, and the same purity.' Here the word must be used in its primary meaning, as consecrated to, claimed by God. Cf. Rom. xi. 6 and note there.

ἐν τῇ γυναικί = 'in (the consecration of) his wife': either instrumental 'by' as in Heb. x. 10, 29, cf. xiii. 12, Rom. xv. 16, or 'as united with,' cf. i. 2.

ἐπεὶ ἄρα: for this idiomatic use of ἐπεὶ = 'otherwise,' cf. v. 10, xiv. 16, xv. 29; Rom. iii. 6, xi. 6; Heb. ix. 26, x. 2 only. See Field on Rom. xi. 22. ἄρα = contrary to your conviction or expectation, 'after all.' Cf. v. 10; frequ. in the argumentative style of Rom. Cf. *infra* xv. 14, 15, 18 and elsewhere.

τὰ τέκνα ὑμῶν, 'the children of you Christians': the argument is by analogy from their conviction about the children of Christian marriage, to the heathen partners of mixed marriages. This would seem to show that these children were not baptised, or rather that their 'consecration' in virtue of their parents' position would be the ground, rather than the consequence, of their baptism. As the parents belong to God, so the children belong to Him: they are ἅγια (see above), not ἀκάθαρτα = unclean or alien from God. Cf. Acts x. 14, 28; 2 Cor. vi. 17; Mk vii. 19, in the ritual sense: the antithesis illustrates clearly the meaning of ἅγιος and ἁγιάζω in this passage.

νῦν δέ, 'but in fact,' 'as things are.'

15. χωρίζεται, mid. 'takes himself off.'

οὐ δεδούλωται = 'has not been bound so as to lose freedom of action,' cf. Rom. vii. 2 δέδεται. This seems to involve the permissibility of another marriage.

ἐν τοῖς τοιοῦτοις = 'in the cases above described,' i.e. in their mixed marriages.

ἐν δὲ εἰρήνῃ κ.τ.λ. The connexion is difficult: (1) this clause may be taken as giving a positive expression to what has been stated negatively in οὐ δεδούλωται κ.τ.λ. The Christian has not sacrificed his freedom by such a marriage but may, by acquiescing in the separation, take the line of peace which is the permanent atmosphere or condition of the Christian calling: he need not oppose the separation and so create a condition of worry and mutual antagonism; v. 16 will then suggest that the only reason for persisting in such a marriage is the hope of saving the heathen partner, and that that hope is too indefinite to justify persistence in a situation which makes Christian peace difficult or impossible.

(2) Or the clause may be taken as qualifying the whole preceding part of the verse, and summing up generally the advice given in 12-15a. The governing attitude of the Christian partner should be to preserve peace, either by continuing in the partnership or by allowing, though not initiating, a separation. The Christian peace is promoted both by maintaining the connexion if the other wishes it, and by giving it up, if that is the other's wish. The condition is to be accepted and the best use made of it: for it is always possible (v. 16) that the Christian partner may be the instrument of saving the other. In this case the εἰ σώσεις expresses the hope which can be based on the principle involved in ἡγίασται κ.τ.λ. v. 14. This gives a rather more satisfactory sense to v. 16 and also provides a better transition to the argument which begins in v. 17, the argument for

carrying out Christian principles in all conditions of life, whatever they may be. On the whole, this interpretation is to be preferred as giving greater consistency to the whole passage, and as being more in accordance with S. Paul's general teaching.

ἐν εἰρήνῃ...κέκληκεν... describe the permanent condition of the call which has been received and still persists. Cf. Eph. iv. 4; Col. iii. 15; 1 Thess. iv. 7, 'the essential basis or condition of the call' (Milligan). This condition dictates the conduct of the called.

κέκληκεν ὑμᾶς ὁ θεός, of course, of the calling to be Christians. Whether we read ὑμᾶς or ἡμᾶς makes little difference.

16. τί γὰρ οἶδας...εἰ σώσεις 'for how dost thou know...whether (or not) thou shalt save....' 'εἰ σώσεις is indeterminate, and holds an even balance between ὅτι σώσεις, and ὅτι μὴ σώσεις': Field, who cft LXX, 2 Kings (Sam.) xii. 22; Joel ii. 14; Jonah iii. 9. There is no other instance of this εἰ w. fut. in N.T., but cf. i. 16, Joh. ix. 25.

17-24. St Paul passes from command and advice in detail to the statement of a general principle, which applies to the cases under consideration, as well as more widely to all cases of conduct. The principle is that the faithful response to the Christian calling is the one thing that matters: as long as that can be rendered, the conditions and circumstances in which a man finds himself are matters of indifference. It is not that the Christian is unaffected by those conditions, but that the one thing he has to care for is, how he can best serve his Lord in those conditions. He does not take account, explicitly, of the case in which the conditions themselves might lead to a direct conflict with Christian duty: but the principle he lays down, that Christian duty is paramount, would provide the answer, if such a case arose. It is remarkable, further, that he does not state the application of the principle to the cases he is dealing with in the rest of this chapter. S. Paul first states the principle in the widest terms, and declares it to be the basis of all particular instructions he gives to Churches (17): then he gives two instances, first of a ritual distinction between religious groups, circumcision and uncircumcision (18, 19), summing up with a concise statement of the principle (20): then, a social distinction, slavery and freedom, over against which he places the significance of Christian freedom won by the Lord and of the obligation to slavery to the same Lord (21-23): and finally again states the principle in a still more explicit form (24).

17. εἰ μὴ = 'howbeit,' 'only,' cf. Blass, p. 216. The detailed advice of the last section is supplemented by a general principle. This general principle applies, in fact, to the whole preceding section vv. 1-16: and W. H. text indicates this by the spacing. It is as if

S. Paul gladly turned from the detailed advice, of which he felt the limits and possible inadequacy, to a broad principle which Christians must learn to apply for themselves.

ἐκάστω...ἐκάστων are taken out of their proper place in the relative clause to emphasise the individual character of the duty of decision, corresponding to the individual character of gift and calling. Cf. 2 Cor. ii. 4 τὴν ἀγάπην ἵνα γνῶτε.

ὥς μερίκειν ὁ κύριος, 'as the Lord has assigned to each his proper gift': cf. Rom. xii. 3, 2 Cor. x. 13 (ὁ θεός). μερίζω = to divide into portions: w. dat. = to apportion to each his share. The thought here is not of the station in life but of the χάρισμα given by the Lord, who assigns to each servant his task and his equipment for executing the task: cf. v. 7: so ὁ κύριος is appropriately used, as of the Master who has the right to claim service on the terms He prescribes. Cf. Heb. ii. 4.

ὥς κέκληκεν ὁ θεός, 'on the lines of the call which God has given.' Cf. 1 Thess. iv. 7; Gal. v. 13, expressed more fully Eph. iv. 1 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε and 1 Thess. ii. 12; 1 Pet. i. 15. The call or calling is, as always in S. Paul (and in N.T.) the call in Christ, to be a Christian. The point is that each man is to maintain in his daily life (περιπατεῖτω) the full character of his Christian calling, and to use to the full the gifts apportioned to him by the Lord 'whose he is and whom he serves': and this, under whatever conditions he may be when he is called and after he has been called. These conditions are unimportant relatively to the paramount duty.

ὥς...οὕτως = 'in a manner corresponding to...'

περιπατεῖτω, of the whole conduct and management of daily life in all its relations. An instance of a walk corresponding to the call has just been given in the advice to the Christian in v. 15, being based upon the principle that God has called us ἐν εἰρήνῃ.

καὶ οὕτως κ.τ.λ., cf. xi. 34, xvi. 1; Tit. i. 5. 'On this principle I am in the habit of giving ordinances in all the Churches': n. not τοῦτο or ταῦτα but οὕτως; he states the general principle on which he gives his instructions, whenever these were required: all such instructions are directed to promoting a life and conduct corresponding to the call. ἐν ταῖς ἐκκλησίαις πάσαις, cf. xiv. 33.

18. περιτετμημένος κ.τ.λ., the first instance of conditions is that of circumcision and uncircumcision, a ritual distinction between religious groups, which ceases to be of any importance when the persons have passed by God's call into the Christian state: and the ritual marks need not be obliterated.

19. ἀλλὰ τήρησις ἐντολῶν θεοῦ, 'but keeping God's commandments is something': the ἀλλὰ introduces the negative to οὐδέν ἐστιν: τ. ἐ. θε. is || οὕτως περιπατέω v. 17: what Christians have to think about is not whether they are circumcised or uncircumcised but whether they are keeping God's commandments, walking in a manner corresponding to their calling. τήρησις only here in this sense: but the verb is frequent with ἐντολαί and such-like words.

20. ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη κ.τ.λ. 'let each man in the calling wherewith he was called in this calling abide': the principle that the Christian is to be faithful to his Christianity is restated, before further instances of conditions are cited. ἣ is attracted from ἣν which is the 'cognate' accus.: κλήσις and ἐκλήθη both refer to God's call, as before: ἐν ταύτῃ would be superfluous if it did not serve to emphasise the paramount claim of the Christian calling over the demands of all other conditions and circumstances. 'First and foremost you are a Christian: stick to that, whatever way of life you find yourself in.'

21. δοῦλος ἐκλήθης κ.τ.λ. He passes to the most fundamental distinction of civil and social status, to take a crucial instance of the real indifference of such conditions in comparison with the claim of God: = were you called (became a Christian) when you were a slave? μὴ σοι μελέτω, 'don't care about that, i.e. about being a slave.' Cf. Mk iv. 38, xii. 14 al.

ἀλλ' εἰ καὶ δύνασαι κ.τ.λ. 'but if you *can* become free, seize the opportunity, rather than not.' This rendering is justified by the fact that χρῆσαι is the aor. imperative, and that tense marks the entry into a new 'use,' rather than the continuance of one already there: see M. Prol. pp. 173 f. pp. 122 f. According to this S. Paul recommends a Christian slave to become free if he can. But the more commonly adopted tr. is 'But even if you can become free, use your state of slavery rather than not,' in which case the opposite advice is given. The present imperative would be certainly more suitable to this meaning, if it is not absolutely required: n. that Chrysostom explains μάλλον χρῆσαι by μάλλον δούλευε, where by a true instinct he substitutes the present for the aorist. See Field. It is curiously difficult to decide either from the context or from general considerations which advice S. Paul meant or was likely to give: and commentators differ freely. Field considers that the particles ἀλλ' εἰ καὶ are decisive in favour of the second meaning. Evans on the other hand argues that while the phrase εἰ καὶ δ. is ambiguous and leaves both renderings open, the tense of χρῆσαι (as above) is decisive: he supplies τῷ δύνασθαι ἐλεύθερος γενέσθαι: further, that to supply τῇ

δουλεία is far-fetched, against the tense and meaning of χρῆσαι (= 'avail yourself of') and must have been expressed with χρῶ or ἀποχρῶ. Lietzm., Heinrici, von Dobschütz, Weiss all take the second rendering, after Chrysostom.

For μαῖλλον = μάλλον ἢ μή cf. Polyb. Schweigh. Ind. 'magis hoc quam alterum, quam aliud qualis.' Cf. Phil. i. 12; 1 Tim. vi. 2; *supra* v. 2a.

22. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος κ.τ.λ. 'the slave who was called in the Lord is the Lord's freedman': this is a reason for making himself free externally as well; since he is already free internally.

ἐν κυρίῳ. See Rom. xiv. 6. N. the anarthrous κύριος = χριστός is only found after a prep. (ἐν, ὑπό, σύν) or in the gen. with another subst. = 'one who is Lord.' For καλεῖν ἐν see on v. 15: the phrase itself is unique; cf. 1 Pet. v. 10. It marks the 'call' as Christian, 'the Lord' gives the distinctive character to the call, as it involves union with Him. Here it is strictly superfluous, as κληθεὶς could mean nothing else than the Christian calling: but it is inserted because of the argument leading to ἀπελεύθ. κυρίου (Heinr.). ἀπελεύθερος κυρίου 'the Lord's freedman' not as freed from slavery to the Lord (as in *Cai libertus*), but as freed by the Lord from slavery to sin (Lietzm.). The language is taken from the formulae of the emancipation of slaves: they deposited the price of their freedom in a temple, and the deity of the temple became their owner: cf. the phrase 'libertus numinis Aesculapii,' qu. by Weiss from Curtius *Anecdota Delphica*, p. 24: and see Deissmann, *Light from the Ancient East*, p. 382, and Dittenberger, *Sylloge*², no. 485.

ὁμοίως κ.τ.λ. the spiritual freedom of the Christian slave has its counterpart in the spiritual slavery of the Christian freeman: cf. the exactly parallel paradox, Rom. vi. 19–22.

23. τιμῆς ἡγοράσθητε, cf. vi. 20; but here in another application: they are purchased servants of a new master, and must therefore not prove or show themselves to be mere slaves of men: even when slaves they must serve as serving Christ (cf. 1 Tim. vi. 2; Col. iii. 24; Eph. vi. 6); and whether slaves or free they must not be in bondage to merely human distinctions and conventions as above v. 15 (cf. Gal. v. 1 f.; Rom. vi. 16, 17).

24. ἕκαστος ἐν ᾧ ἐκλήθη κ.τ.λ. 'let each man in the condition of life in which he was when "called," in that condition continue to abide with God.' The injunction is not to stay on in the same condition, but whatever his condition, to persevere in abiding with God, i.e. to realise, and walk worthy of, God's call; the dominant influence of their lives is to be the presence of God, not the require-

ment and convention of the world, whether religious or secular. This verse then finally sums up the argument by stating what is the fundamental condition of the Christian life. 1 Joh. iii. 6-24 expands this idea fully. Cf. *ib.* iv. 12-16.

Weiss argues that the whole section is directed definitely to asserting the rule that Christians must not change their status: he carries his interpretation through with great thoroughness, but also at a great strain of the language, especially in *v.* 20 (where as before he takes *κλήσις* = vocation, and quotes in support unconvincing parallels from Epictetus) and *v.* 24, where he is driven to suggest that the text is corrupt. His procedure brings out very clearly the difficulties of this interpretation: but no other enters into his consideration. See also below, *v.* 26 n.

25-40. He returns to the special subject, with a general statement that he is giving advice, out of a loyal Christian's experience, not a command: and, first, on the whole question he urges that men should stay as they are, married or unmarried, in either case not to be concerned about the matter, in view of the present state of strain for the Christian in the world, the short time there is to do what has to be done, and the rapidly transitory character of all these worldly conditions: yet he interposes (28) a caution that marriage is not a matter of right or wrong. This he works out further (32): it is a case of keeping oneself undistracted for the service of the Lord; and so the balance falls against marriage, yet not so far (35) as to make celibacy obligatory. The same consideration (36) suggests the right line for the man who is responsible for an unmarried woman; if possible he should keep her unmarried; but not against his own conviction or her real interest, in the circumstances. (39) So with women, while bound during the lifetime of the husband, they are free to marry after his death, but only as Christians (i.e. to Christians): still they will be happier if they remain as they are, in S. Paul's considered opinion.

In this section S. Paul enlarges upon hints already given, and adds fresh reasons for his advice. The very difficult section 36-38 is treated fully below at the end of *v.* 38.

25. *περὶ δὲ τῶν παρθένων.* The article suggests that this question had been specifically put by the Corinthians. *παρθένων* perhaps of either sex; cf. Rev. xiv. 4 (see Swete); but there is no evidence for such a use in current Greek; and the sense does not absolutely require it here. He takes up the question whether girls should be married or not: as this was largely a question of the father's duty, he deals first with the general desirability of marriage, safeguarding

at the outset the right to marry; and then deals with the particular case (36 f.)

γνώμην δὲ δίδωμι, cf. 2 Cor. viii. 10 (cf. *ib.* v. 8, ἐπιταγή), 'I offer an opinion,' which gets its weight from the character, which, by the mercy of the Lord, is mine. See Wetstein.

ὡς ἡλεημένος κ.τ.λ. 'as one who has been enabled by the Lord's mercy to be faithful': the infin. is the infin. of result (see Blass, p. 224). Cf. Gen. xxxiii. 5 οἷς ἡλέησεν ὁ θ. τὸν παῖδά σου, 'which God in His mercy gave thy servant'; and 2 Cor. iv. 1. πιστός, 'faithful' to the guidance of the Spirit: or perhaps 'trustworthy' in council, as Heinr. who qu. Theodt. ἀξιώχρεως σύμβουλος.

26. νομίζω οὖν. 'Well then, my view is that....' τοῦτο καλὸν...ὅτι καλὸν.... The redundancy of expression is due to the desire to emphasise the point that it is a matter of the higher expediency rather than of right or wrong. This is against the interpretation of 17-24, which makes S. Paul lay down an absolute rule that conditions are not to be changed.

διὰ τὴν ἐνεστώσαν ἀνάγκην, cf. Lk. xxi. 23; Gal. i. 4: see Mill. on 1 Thess. iii. 7: the nature of the necessity is indicated in vv. 29, 31: it is the strain caused by the preparation for the Lord's coming amidst the difficulties of life in the world: cf. Rom. xiii. 11 f. ἐνεστώσαν = 'present,' iii. 22, cf. ἀπὸ τῆς ἐνεστώσης ἡμέρας Mill. *Par.* 20, 10; τὸ ἐνεστὸς ἔτος *ib.* 32, 10.

τὸ οὕτως εἶναι, 'to be as he is'—not to worry about changing his condition, there being graver matters to think about.

27. δέδεισai κ.τ.λ. explanatory of οὕτως, i.e. married or unmarried, don't change, cf. Rom. vii. 2. Weiss interprets this of the agreement to live with a woman under vows of chastity. But to interpret γυναικί, γυναῖκα, here except as 'wife' is impossible. It should be observed that the first clause prohibits divorce, a question already settled in v. 10, on the authority of the Lord. It is apparently included here only for the sake of completeness of statement: the subject opened in v. 25 is not really reached till the third clause (λέλυσai κ.τ.λ.).

λέλυσai, 'are you not bound'...the verb is suggested by λύσις: it covers the two cases of a widower and a bachelor.

28. ἐὰν δὲ καὶ γαμήσῃς, 'but if you *do* marry': he at once bars any conclusion as to right and wrong. ἡμαρτες, 'there is no sin in that.' γήμη; it is odd to have the two forms of the aor. in close juxtaposition; there is no difference.

Θάψιν δὲ κ.τ.λ., the natural troubles of the married life will press on them, in a 'season' which requires all their care.

οἱ τοιοῦτοι, 'those who marry.'

ἐγὼ δὲ ὁ φ. 'but for my part I would spare you this suffering if I could,' Rutherford.

29. τοῦτο δέ φημι, xv. 50, x. 15, not = 'I mean this' (λέγω), but 'I affirm this, remind you of this consideration,' which bears on the advice given. Cf. τί οὖν φημί; x. 19.

ὁ καιρὸς κ.τ.λ. 'the time open to us is contracted': ὁ κ. the time which gives us opportunity for doing what Christians have to do. συνεστ. brought into a small compass, contracted: verb Acts v. 6 (*alio sensu*) only.

τὸ λοιπόν, cf. Phl. iii. 1, iv. 8; 2 Thess. iii. 1; prob. not temporal, but summing up the Christian attitude to all these choices: 'for what remains of our duty.' W.H. mg. connects with preceding clause.

ἵνα...ῶσιν, a clear case of ἵνα w. subj. = imperative: cf. Eph. v. 33; 2 Cor. viii. 7; Mk v. 23. M. p. 178 f.

30. ὥς μὴ κατέχοντες, as having no lasting possession. Cf. Lk. viii. 15; 2 Cor. vi. 10.

31. χρώμενοι τὸν κόσμον. This constr. only here in Grk Bible: not class.: rarely in later Greek.

καταχρᾶσθαι = (1) to use to the full, (2) to make bad use of. In ix. 18 = to make full use, and so probably here, on the analogy of preceding clause. For this perfective force of the prep. in composition see M. pp. 111 f.

παράγει γὰρ τὸ σχῆμα κ.τ.λ., 'the whole shaping of affairs which characterises the present is passing away.' Cf. Rom. viii. 11 f. and xii. 2.

32. θέλω δὲ ὁ ἀμερίμους εἶναι sums up 29-31, and is explained in the following verses: All anxiety for merely temporal interests must be discarded that the mind may be free for the eternal interests. Cf. Mt. vi. 25-34. Phl. iv. 6 is closely || in thought.

33. μεμέρισται, is distracted in his interests: his allegiance and aims are divided. Cf. Polyb. Schw. Index *μερίζεσθαι eis διάφορα diversis rebus simul velle vacare*.

34. ἵνα ἡ ἀγία καὶ τῷ σώματι καὶ τῷ πνεύματι, 'her one care is consecration (to God's service) both with her body and her spirit': not that the married life cannot be so consecrated, but that it introduces other cares.

35. πρὸς τὸ ὁ αὐτ. σύμφορον, 'with an eye to your own interests.' Cf. x. 33.

βρόχον ἐπιβάλω, 'throw a noose over you' so as to get you into my power. βρόχος is the noose or halter by which animals are

caught and then guided. Here again, as in 25 (and 40), he evidently is providing against any suggestion that he is insisting on a personal authority over the Corinthians.

πρὸς τὸ εὖσχημον κ.τ.λ. 'with an eye to your good bearing and due attendance upon your Lord without distraction.' The neut. adjectives stand for abstract substantives: εὐπάρεδρον app. coined for the purpose. *πάρεδρος* = an assistant, *παρεδρεύειν* to attend or assist; in Polyb. Diod. used of disciples with teachers; Joseph. *B.J.*, i. 3, 5, Weiss. Cf. ix. 13. ἀπερισπάστως only here N.T. Cf. Lk. x. 40.

εὖσχημον, the common article connects this closely with the next phrase. But it is difficult to see the point of this reference to 'seemliness.' It would be quite contrary to the whole tone of the argument to see a contrast here between virginity as εὖσχημον and marriage as ἄσχημον. Possibly it is used by way of contrast with the manner and life distracted by many cares, and consequently inconsistent with a self-respecting orderliness of conduct.

36. εἰ δέ τις ἄσχημονεῖν. 'But if a man thinks that he is behaving unseemly towards his virgin daughter,' 'is behaving unhandsomely,' Evans. ἄσχημονεῖν is used of any conduct which violates the common notions of decency, so as to involve discredit on the person so behaving. Here it is used of some conduct towards a daughter which may bring discredit on the father: the rest of the verse shows that the conduct is the refusal to promote her marriage. ἐπὶ τὴν παρθένον αὐτοῦ, the use of the word *παρθένος* throughout is due to the fact that S. Paul is considering the case of a guardian as well as a father; he uses neither *θυγάτηρ* nor *πατήρ*. The reason why this refusal is discreditable is given by the conditional clause ἐὰν ἡ ὑπέρακμος which is therefore most naturally to be taken as describing a condition of the maiden which makes marriage proper: the same is implied by οὕτως ὀφείλει γίνεσθαι. ὑπέρακμος is a ἄπ. λεγ. but ἀκμή, ἀκμαῖος are used primarily of men or women coming to marriageable age, and secondarily only and rarely of sexual passion. ὑπερ in comp. indicates 'passing the natural or proper bounds,' relatively to the matter in hand, and here marks the 'passing of the proper time for marriage.' It would not describe excess but rather the fading of passion (cf. Heinr.). The point then is the discredit attending a man who allows his daughter or ward to grow old unmarried. Cf. Plat. *Rep.* 5, p. 460 (Thayer).

οὕτως ὀφείλει γένεσθαι = 'the thing ought to be done,' i.e. she ought to be married, being old enough. ὀφείλει properly describes the father's duty.

ὁ θέλει ποιεῖτω, 'let him do what he wants to do,' i.e. give her in marriage.

γαμείτωσαν, 'let her and her suitor be married': the situation described assumes that there is a suitor, or the question would not have arisen in the father's mind: and the plural is used from the point of view of the father.

37. *ὅς δὲ ἔστηκεν.* 'But if a man in this position is firmly fixed in his own mind'; i.e. if he has no sense of misbehaviour in his refusal.

μὴ ἔχων ἀνάγκην, 'and is not under any compulsion,' i.e. is not under any earlier contract for the marriage of his daughter, or urged thereto by any other external circumstance, e.g. as a slave might be forced by his master to give his daughter in marriage (Theod. ap. Cramer).

ἐξουσίαν δὲ ἔχει περὶ τ. ἰ. θ. 'but has the right to give effect to his own purpose,' i.e. nothing interferes with his right of parental control: it is the positive of *μὴ ἔχων ἀνάγκην*: *not*, as it is usually translated, 'has control over his own will,' i.e. has full self-control; which as Lietzm. says has something grotesque in it; *ἐξουσία* is not used in this sense by S. Paul: nor does he use *θέλημα* = the will. See below.

καὶ τοῦτο κέκρικεν, 'and has come to this decision in his own mind, namely to keep his virgin daughter, he will do well.'

38. *ὥστε κ.τ.λ.* So that he that giveth his daughter in marriage doeth well, and he that giveth her not in marriage will do better, 'as time will prove,' R.

Lake following Lietzmann (so also Weiss) holds that there are only two persons in view, a man and woman who are already in some such relation to each other of so-called spiritual marriage as we know to have existed in the Church towards the end of the second century. The suggestion is that they had made a practice of living together under a vow of virginity, and that in some cases the situation was proving too great a strain for human nature. In these circumstances S. Paul's advice was sought. His answer is 'let them marry.' But does the language suit this interpretation? It involves certain definite departures from the traditional interpretation of words. (1) *ὑπέρακμος* is made to mean 'overpassionate.' No Greek commentator appears to take it in this sense. The only justification Lake offers is a passage in the Const. Apostol. where *ἀκμή* is apparently used in the sense of sexual passion. In any case it is a very rare and quite secondary sense of the word, and *ὑπέρακμος*, if referred to this sense of *ἀκμή*, would more probably mean 'past passion' (= *παρηκμακώς*) than 'overpassionate.' *ἀκμή*, *ἀκμαῖος*, *παρακμάζω* all refer to the time of the full growth of young manhood:

and this sense is in direct accordance with other uses of the word, and is common. It would require the strongest possible necessity in the context to interpret *ὑπέρακμος* otherwise than 'past the flower of her age, more than ripe for marriage.' (2) *γαμίζων* is translated 'marries' rather than 'gives in marriage.' This word again is rare ('no instances outside N.T.' M.M.) and has hitherto been translated as causal. The Greek commentators all give it this sense. If it is used here = *γαμέω* (on the analogy of some other verbs in *-ίζω*) it is still strange that S. Paul should change the word, which he has hitherto used throughout, for one that is ambiguous.

It must be reckoned against this theory that the meaning of two distinct words has to be strained in this way.

But the difficulties do not stop here. The first clause of the passage implies that the man is thinking that he is behaving unseemly, etc. Lake seems to suggest that this unseemly behaviour is to be taken as implying some immoral act either as committed or as contemplated: and indeed if *ὑπέρακμος* refers to the man, this interpretation is inevitable. Yet it is scarcely credible that S. Paul should hint this and pass it over as of no account. If it is only the fear of losing his self-control, which is in his mind, then the expression is altogether unsuitable: we should want *εἴ τις φοβείται μὴ ἀσχημονήσῃ*. In fact there is no reasonable sense to be got out of the words, 'if a man thinks that he is behaving unseemly towards his maiden friend if his passion is beyond his control.' It must clearly be some condition of the maid which makes the man's conduct unseemly towards her. Again, if the man is, so to speak, already engaged and now advised to marry, we should expect *γαμείτω*, 'let him marry her,' esp. after *οὐχ ἀμαρτάνει*. *ὀφείλει* properly describes the father's duty, but not the force of passion which constrains the lover to marry. Lake translates 'it must be so,' not legitimately. Again, v. 37, *μὴ ἔχων ἀνάγκην* is interpreted by Lake as *ἢ ἐὰν ᾗ ὑπέρακμος* = 'is not compelled by his passion.' This is not a natural meaning: *ἀνάγκη* points to the compulsion of external circumstance. *ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος* would be a very strange expression for *ἐγκρατεύεται* 'has control over his passion': *τῶν ἐπιθυμιῶν* would be the natural word; and *κρατεῖ* rather than *ἐξουσίαν ἔχει*, which regularly means 'to have authority' not 'to be master of.' The right translation of this phrase is clearly 'has authority or the right in the matter of his will or purpose,' i.e. to execute his purpose. Nowhere else does S. Paul use *ἐξουσία* or *θέλημα* for 'control' and 'will' (so Weiss). *περὶ* is found only here with *ἐξ. ἐ.*; 'authority over' is expressed by *ἐπὶ* w. accus. or gen.

The phrasing of the passage, therefore, and the natural exegesis are strongly against this suggestion. Historically there cannot be said to be any foundation for it. Our knowledge of the practice begins with a remark of Irenaeus (i. 6, 3) in reference to Gnostics, and Tertullian speaks of it as existing in the Church (*de jejun.* 17; *de virg. vel.* 14), and it was afterwards dealt with by Councils (Elvira, Ancyra, Nicaea, Carthage). See Lietzm. A very doubtful deduction from *Hermas Sim.* ix. 11, 1-4 is the only hint from an earlier time. It is pure conjecture to antedate the practice by more than a century and to discover it in the primitive Church at Corinth.

The difficulty of the passage, which has led to this desperate expedient, lies in the vast difference between our modern way of regarding the relation of the parent to the marriage of his children, and the Greek or Jewish way. With them, the responsibility and the rights of the father were all but absolute. On the other hand marriage was regarded as so exclusively normal, that the unmarried man or woman was regarded as failing in duty or under some disgrace. This atmosphere surrounded both S. Paul and his correspondents. S. Paul accepts it, just as he does the conditions of slavery, as the normal state of things. He deals with the questions raised by the Corinthians by modifying the common higher morality in view of the special conditions of the Christian life. But he does not destroy any of those influences, which in the circumstances made for decency and an ordered life.

39 40. In conclusion, he expands the hints he has given on the married woman's obligations and rights.

39. δέδεται. Cf. 27; Rom. vii. 2. εἰν δὲ κοιμηθῇ ὁ ἀνὴρ, 'but if her husband have fallen asleep' in death. μόνον ἐν κυρίῳ, 'only in the Lord,' i.e. within the limits of Christian duty. See n. on v. 22.

40. μακαριώτερα κ.τ.λ. once more 'to remain as she is' is the happier course, more to be envied, cf. James i. 25 with Hort's note. γνώμην, see on 25.

δοκῶ γὰρ καὶ γὼ πν. θεοῦ ἔχειν. 'I think,' a meiosis, suggesting more. καὶ γὼ, 'I as well as you have God's Spirit.' Cf. ii. 16.

CHAPTER VIII

(b) viii.-xi. 1. *On Idol Feasts and Meats offered to Idols.*

S. Paul takes up another question which the Corinthians had raised in their letter, the question whether it was allowed to eat meats offered to idols. The difficulty was a very practical one, in two ways: (1) A large part of social intercourse involved the joining in common meals, either held in a temple or definitely associated with the acknowledgment and worship of some heathen deity; (2) A considerable part even of the meat sold in the market for home consumption had been offered to idols. The two questions, then, arose: (1) whether it was lawful for a Christian to join in such social functions; (2) whether it was lawful for a Christian to eat meat so, presumably, contaminated. Some considered that their own assurance, of the nonentity of idols and the meaninglessness of all the ritual which referred to the idol, made it safe for them to take part even in a feast in a temple, as in a purely social function promoting friendliness with their heathen neighbours. Some, on the other hand, could not get over the associations of such practices and felt their consistency and the purity of their religion to be impaired. The former are regarded as 'the strong' and the latter as 'the weak.' S. Paul treats the difficulty by applying three principles: (1) viii. 1-ix. 23. The principle of charity: the divergence of view between the 'strong' and the 'weak' should lead the 'strong,' not necessarily to revise their principles, but to consider their relation to the 'weak,' as brethren, members of one body, and the effect of their actions on 'edification.' They should be ready to abstain from using their full liberty, if by using it they endanger the moral and spiritual health of the 'weak.' He illustrates this principle by his own case (ix. 1-18): he has rights as an apostle which he abstains from exercising, lest they should interfere with the work of an apostle, the propagation of the Gospel; and, still more (ix. 19-23), he has liberties as free in Christ, which he constantly waives, in order to put himself on a level with others, the better to gain them for Christ. (2) ix. 24-x. 13. The principle of vigilant self-discipline: every Christian must concentrate, with more than the intensity and self-denial of the athlete, upon the end and aim of his calling: the consequences of failing to

exercise such discipline are illustrated by the story of the chosen people in the wilderness: that is an abiding warning against self-confidence. (3) x. 14-23. The principle of loyalty: the strong should ask themselves whether, after all, the practices, which they claim liberty to pursue, are consistent with the practice of the Christian profession. It cannot be denied that the idol feasts have their meaning, communion with the idol: can this be altogether ignored? is there not in partaking of them a kind of trial made of God's power?

The section concludes (x. 23-33) with a fresh appeal to the principle of charity (23, 24), some rules about the ordinary use of meats and social intercourse (25-30); a final appeal to the principle of mutual help and 'edification' (31-33).

Note two points. (a) ix. 1-18 at first reading seems to introduce a range of subjects unconnected with those of the rest of the section: and some commentators therefore regard this passage as out of place, perhaps belonging to S. Paul's first letter. But further reflexion shows that the subject of this passage is the use of many of his legitimate liberties by S. Paul, which is closely cognate to the main question: the topics chosen to illustrate his use of liberty are specially appropriate to the particular liberties referred to: and it is probable, further, that there is a secondary reason for choosing these topics in a tendency manifested at Corinth to dispute S. Paul's whole position and relation to the Church there: we may compare the short but significant passage iv. 18-24: and large portions of the second epistle.

(b) The advice to the strong given in ix. 24-x. 22 goes much further in the direction of forbidding participation in idol feasts than that given in viii. In viii. there is a plea for abstention on the ground of charity: in ix. 24-x. 22 the further reason is given that such participation is perilous for themselves, and inconsistent with their profession. Here, again, a solution has been found (see Weiss) in the supposition that at least x. 1-22 belonged originally to S. Paul's first letter, and that there he took so strong a line as to provoke a protest on the part of the Corinthians, on the ground of the practical impossibility of such a line of action, unless they were to be completely cut off from their heathen friends: and a parallel is found in v. 10-12. But, in the first place, it is important to observe that what is forbidden or all but forbidden in x. is the attendance at feasts held in temples in honour of an idol; the matter of using meat which had been offered is dealt with separately (x. 25 f.). It could not be said that the prohibition of this practice would cut off Christians from all intercourse with their heathen friends: there would still remain the

private occasions of social entertainment. Secondly, the superficial inconsistency really marks a careful and deliberate method. S. Paul is not writing a treatise on the subject, but is dealing with it as a practical question in debate between him and his readers: his method is homiletic or rather conversational: before coming to the closest grips with it, he prepares the way by an appeal for good feeling and consideration for others: here he leaves the question of principle open: and he illustrates largely from his own practice. After this preparation, he comes closer: must they not consider themselves, as well as others, their own progress in Christian achievement? Can they be so sure that they can challenge safely the dangers involved in the practices they adopt? Here again the question of principle is still held in suspense: the expediency in their own interests of great caution is illustrated by the story of Israel. Finally, he deals with the question of principle itself: do not these idol feasts anyhow imply a recognition and even a communion with heathen deities? their heathen friends take them so: the 'weak' take them so: and there are good grounds for so taking them. But, then, such a practice must be inconsistent with holding their own feast of communion with Christ. At any rate therefore participation in idol feasts must be given up.

If this is an accurate account of the progress of the argument, there seems to be no ground for saying that such a cumulative and progressive treatment of the question is impossible or otherwise than natural, reasonable and worthy of S. Paul.

The whole subject is exceptionally unfamiliar and strange to our experience and atmosphere: and requires a great effort of historical sympathy if it is to be understood.

1. *περὶ δὲ τῶν εἰδωλοθύτων*. Clearly this is a second point raised by the Corinthians in their letter: cf. vi. 1, vii. 25, xii. 1 and xv. 12. *εἰδωλόθυστα* covers all meat in any way offered to idols: and this meant a very large proportion of the meat available for use, as a sacrificial element was commonly present in all slaying of beasts for the market. The word, for obvious reasons, is of Jewish origin: the word natural to the heathen is *ιερόθυτον*, as in x. 28, where a heathen host speaks.

οἶδαμεν ὅτι, the frequent use of *οἶδα* (-τε -μεν) in these chapters (vi. 2, 3, 9, 15, 16, 19: viii. 1, 4 κ.τ.λ.) is no doubt due to the fact that the Corinthian letter had insisted upon this advanced knowledge, cf. i. 18 f.: and in the use of the word here we have a hint that the statement of the argument is largely derived from that letter: we may take this clause, and vv. 4-6 incl. and perhaps v. 8, as the

Corinthian statement of the position the strong were taking up: S. Paul quotes these statements, and places over against them his own qualifications or supplementary teaching. The plural puts him in line with the Corinthians: = 'of course, as you say, we all have *γνώσις*.'

πάντες γινώσκιν ἔχομεν, 'we are all fully instructed' in the real meaning of these things. The special application of *γνώσις* in this passage is to the true Christian estimate of idols, and of the exclusive and supreme deity of God in Christ. This knowledge takes away all importance from the heathen interpretation of idol feasts, and considers them as simply social gatherings. At the same time the absence of the article gives a wide range to *γνώσις*: and reminds us that the Corinthians found the special characteristic of their new religion in 'knowledge.'

2. *ἡ γνώσις φυσιοῖ κ.τ.λ.*, the first warning qualification. 'The knowledge, which you claim, is, by itself, apt to inflate, to give a man an undue sense of his security and importance'; cf. iv. 6, 18, 19, v. 2, xiii. 4 (elsewhere Col. ii. 8 only). Cf. Epictet. ap. Wetst.: *σημεῖα προκρίπτοντος οὐδέν περὶ ἑαυτοῦ λέγειν ὡς ὄντος τινὸς καὶ εἰδότος τι*. The asyndeton shows that this is S. Paul's 'gloss' on their statement. *ἡ δὲ ἀγάπη οἰκοδομεῖ*, 'but the love which you ought to claim builds up.' Here S. Paul puts forward *ἀγάπη*, against *γνώσις*, as the real characteristic of the new religion. This thought finds its full development in c. xiii. *οἰκοδομεῖ* = builds up character, in this sense found in this Ep. and 1 Thess. v. 11 and Acts xx. 32 only, the subst. more widely (Rom., 2 Cor., Eph.) but still confined to S. Paul. The word is used more often of the promotion of union between Christians (cf. xiv. 3 and 5, Eph. iv. 12, 16): here no doubt this effect is included. The boasted knowledge tends to inflate the self-importance of the individual; the true Christian temper of love both develops the individual character on true lines and promotes the growth of all in union. It is possible that the Corinthians had used the word of educating the weak to a truer understanding of this matter. Cf. v. 10.

εἰ τις δοκεῖ ἔγγ. 'if a man thinks he has achieved any true knowledge, he has not yet begun to know in the way in which knowledge ought to be gained': *τι* is an 'inner accusative' = *γινώσκιν τινα*. N. the tenses. Every step of knowledge truly gained ought to make a man humble in the consciousness of ignorance, rather than proud of his knowledge. This sentence explains the stricture on knowledge in the preceding verse.

3. *εἰ δὲ τις ἀγαπᾷ τὸν θεόν*, 'but if a man is loving God,' the God whom he seeks to know: if he goes by the way of love.

οὗτος ἔγνωσται ὑπ' αὐτοῦ, 'this man, and this man only, has come to be known by God.' For the expected οὗτος ἔγνωκεν αὐτόν, S. Paul substitutes the more weighty consequence, which is also the condition of man's knowledge of God, that 'God has received him into His familiar knowledge,' there is that in the man which God acknowledges as belonging to Himself. Cf. Ps. i. 6 γινώσκει Κύριος ὁδὸν δικαίων (Heinr.); Amos iii. 1 ὑμᾶς ἔγνω ἐκ πασῶν φυλῶν γῆς; Jer. i. 5 πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε. Rom. viii. 29, xi. 2 (Lietz.). He avoids the first phrase, because he fears to admit the thought of the achievement of such knowledge as a man's own work; that again φυσιοῖ: cf. Aug. *de trin.* ix. 1 (Heinr.) 'nec sic quidem dixit cognovit illum, quae periculosa praesumptio est, sed cognitus est ab illo.' Gal. iv. 9 is a clinching parallel, νῦν δὲ γινόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ: cf. also xii. 12. The underlying thought is that knowledge of God is not merely intellectual knowledge about Him, but is the mutual knowledge which subsists between persons of which the vital nerve is not thought but love (cf. 1 John iv. 7, 8): and for such mutual intimacy, it is of infinitely more importance and truer to say that God is intimate with us than that we are intimate with God; cf. also xiii. 12; 2 Tim. ii. 19; Mt. xi. 27, and see note on xii. 8.

Evans argues that οὗτος = ὁ θεός and αὐτοῦ = τῆς: but neither sense nor parallels support this.

4. περὶ τῆς βρώσεως οὖν τῶν εἰδ. 'Well then in the matter of the eating of idol-meats': he has laid down the principle that the criterion of Christian knowledge of God is love, and love must dictate our efforts to do His will in practical matters; and he now passes to the particular case. οὖν, resumptive. βρώσεως = 'eating,' cf. 2 Cor. ix. 10; Rom. xiv. 17: the question is not theoretical (what we know about idols) but practical (whether we are to eat, etc.).

οἶδαμεν ὅτι again seems to refer to a statement in the Corinthian argument which S. Paul acknowledges: and it is simplest to take that statement as covering both vv. 5 and 6. Then S. Paul's qualification not of the statement but of their deduction from it comes in v. 7.

οὐδὲν εἶδωλον ἐν κόσμῳ, 'an idol is nothing real': it has no reality in the ordered system we know as the world, cf. xiv. 10; Rom. v. 13; Phl. ii. 15. This statement of the 'strong' is a repudiation of the heathen divinities and perhaps of the whole current demonology, a repudiation on which they based their participation in idol feasts; but we shall find later that the reality of demons seems to be assumed by S. Paul: which makes it still more probable that he

is here quoting the Corinthians (x. 18 f.). Cf. Davidson *O. T. Theology*, p. 66.

οὐδεὶς θεὸς εἰ μὴ εἷς, 'none is God but one': one in contrast with the so-called gods of the heathen, as explained by the next clause: cf. the Shema from Deut. vi. 4-9, xi. 15-21; Num. xv. 37-41 recited by every grown-up Israelite morning and evening, beginning ἀκουε 'Ισραήλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν. Cf. Mk xii. 29 f. Schürer (E. T. 1893) II². p. 84.

5. καὶ γὰρ κ.τ.λ. 'for of course if there are so-called gods...' λεγόμενοι qualifies the admission by insinuating the unreality of the gods. This is best taken as part of the Corinthian statement, not as a comment inserted by S. Paul.

ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί. Is this part of the quotation? or is S. Paul asserting here, in contradiction of the total denial by the 'strong,' that the many gods and lords, whom the heathen worship, have a real existence? The difficulty in answering this question is that we cannot be sure how far the 'strong' carried their denial. If they denied absolutely the existence of such beings, and treated them as mere fictions, then these words must be S. Paul's own (parenthetic) assertion in qualification of that denial. If, on the other hand, they denied not their existence but their power and importance to Christians, who had been delivered from their sway, then this may be a quotation of their contemptuous admission of the bare existence. The former position is the more consistent with the absolute statement in v. 4 and the λεγόμενοι in v. 5 (if part of the quotation). Nor is it inconsistent with S. Paul's own view: it seems certain that he believed in the reality of such beings (cf. above on v. 5, vi. 3). On the whole then it seems best to take this clause as giving S. Paul's own view in qualification of the statement of the 'strong.' Of course he allows the terms θεοὶ and κύριοι to such beings, only in the sense that they are so regarded by their worshippers. For ὥσπερ = 'as in fact,' καὶ γὰρ, no parallel is quoted: but cf. the use of καθὼς in Rom. i. 28; 1 Cor. i. 6, v. 7; Eph. i. 4; Phl. i. 7, and the use of ὥς = since, Blass, p. 270. κύριοι, the term κύριος was applied to heathen divinities, especially in oriental religious language (cf. Lietzm. on Rom. x. 9): and κ. here may refer to the same beings as θεοί, marking their influence upon human life. But it is possible that S. Paul is thinking of subordinate deities, and even as well of the deified emperors (so Weiss). Cf. κυριότητες Eph. i. 21; Col. i. 16. Deissm. *Light from the Ancient East*, p. 354 f.

6. [ἀλλ'] ἡμῖν, 'but for us Christians (they are not gods and lords, for we know that) there is no other but the One,' a confession of faith.

εἰς θεὸς ὁ πατήρ, 'there is one God, namely the Father': ὁ πατήρ is the distinctive name by which our Lord speaks of God in the Gospels: it occurs in Acts only in three places (i. 4, 7, ii. 33), all closely dependent on words of the Lord: freq. in S. Paul with *θεός*, and alone Rom. vi. 4, viii. 15 (= Gal. iv. 6); Eph. ii. 18, iii. 14; Col. i. 12 only: freq. in 1 and 2 John and Rev. (5): it is the distinctive Christian title and involves the relation of father and son within the Godhead. εἰς θεός, cf. Eph. iv. 6; 1 Tim. ii. 5.

ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν. for ἐξ οὗ cf. xi. 12; Rom. xi. 36; 2 Cor. v. 18, 'from Him as creator.' τὰ πάντα, here of all the elements and details of creation. He is the sole source and origin of things and persons: κ. ἡ. εἰς αὐτόν, 'and we are unto or for Him,' so again Rom. xi. 36, i.e. the true end of redeemed humanity is His service now and ultimately the full realisation of communion with Him. This description of the relation of the universe and man to God is paralleled in the current philosophical language of the time, and may quite naturally have been used by the Corinthians in their letter. Cf. Kennedy, *S. Paul and the Mystery Religions*, pp. 8, 9. Lietzmann describes it as a hellenistic-mystic formula, but it is quite as much philosophic. Cf. Aug. *Conf.* i. 1 'fecisti nos ad te et inquietum est cor nostrum donec requiescat in te.'

καὶ εἰς κύριος Ἰ. Χρ., cf. Eph. iv. 5; 1 Tim. ii. 5, one Lord who commands and directs our service.

δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. He is the agent both of creation and of our redemption. The parallelism with the first clause makes it certain that δι' οὗ τ. π. refers to the part taken by the pre-existent Christ in creation: cf. Col. i. 15 f. It is all the more remarkable if these are the words of the Corinthians. But even if they are S. Paul's own words, the absence of qualification or explanation shows that the truth was well known and accepted at Corinth. The absence of a doxology (cf. Rom. *loc. cit.*) may perhaps support the view that S. Paul is here quoting or summarising the Corinthian argument.

7. ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις. 'But, true as this is, the knowledge or perception thus expressed is not fully present in all.' He corrects the wide statement of v. 1. ἡ γνῶσις takes up the thought of οἶδαμεν, vv. 1, 4. This cannot mean that some Corinthian Christians would have hesitated to make such a confession of faith, but that some would not be so strong in the assurance of it as to overcome the consequences of their old habits and associations. N. that γνῶσις is not merely theoretical, but involves practical applications (Weiss).

τινὲς δέ, 'but there are some who.'

τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου, 'by their association up to now with the idol.' *συνήθεια*, xii. 16; Joh. xviii. 39 only, = 'owing to their being accustomed to the idol in their pre-Christian life.' So *ω. τοῦ ἔργου*, Xen., *τῶν ἀδικημάτων*, Dem., ap. L. & S. Cf. also Ditt. *Syll.* 418, 154 διὰ τὴν συνήθειαν τῆς τοιαύτης ἐνοχλήσεως. The habit, acquired in their heathen life, of connecting these feasts with the idol as something real has left associations in their minds which they cannot shake off: in this respect and in comparison with others they are weak. The question is how their weakness is to be treated. This clause shows that here it is principally a question of taking part in the idol feasts. The dat. is causal: cf. Rom. xi. 20, iv. 20; Blass, p. 117. ἕως ἄρτι, 'up to the present,' though they have become Christians. τῇ συνειδήσει, if read for τῇ συνηθείᾳ, = 'by their consciousness even now of the idol presence,' cf. 1 Pet. ii. 19 εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας. But this does not fit with ἕως ἄρτι, and states the case less completely. It is most probable that this reading, though strongly supported, is due to the occurrence of the word just below.

ὡς εἰδωλόθυτον, 'as an offering to idols,' as having this significance.

ἡ συνείδησις αὐτῶν, see Rom. p. 208 (*C. G. T.*), = their feelings, heart, consciousness of their own state: not strictly our 'conscience' which would require 'offended' rather than 'defiled,' *μολύνεται*. They 'feel' defiled by their action, however unreasonable such a feeling may be in the eyes of the 'strong.'

ἀσθενής οἶσα, 'because it is weak.' This use = 'scrupulous' is confined to this chapter and (*ἀσθενεῖν*) Rom. xiv. 1-21, xv. 1 (*ἀσθένημα*), perh. Acts xx. 35 (S. Paul at Miletus) and 1 Thess. v. 14. As there is nothing to show the direct reference in 1 Thess. *l.c.*, it is possible that this special meaning of the word is adopted from the Corinthian letter, where it would be in harmony with the tone of arrogant self-sufficiency which seems to have characterised it. This is borne out by the fact that in Rom. xiv. 1 the corresponding participle is explained by the addition of τῇ πίστει: no such addition is wanted here if the Corinthians had themselves used the word: the repetition of the word here, with its suggestion of irony, points in the same direction. We might then tr. 'weak, as you call it.' It is however to be noted that S. Paul recognises a true element in this description, and frankly adopts it, cf. 2 Cor. xi. 29, and, further, that no single word is used to describe the 'strong': they are described as having 'knowledge,' 'freedom,' or 'rights.' These facts favour the conclusion that the use of *ἀσθενής* in this sense did not originate in Corinth.

μολύνεται. Cf. 2 Cor. vii. 1 (*μολυσμός*) where there is a similar

reference to the continuation of heathen associations, cf. Swete on Rev. iii. 4: in LXX *μυαίνειν* represents legal defilement, *μολύνειν* stands for actual pollution as with blood or with pitch: = 'feels itself stained, defiled' (mid.).

8. *βρῶμα δὲ ἡμᾶς κ.τ.λ.* This again is best taken as a quotation from or summary of the Corinthian argument. Just as they claimed the absolute nonentity of idols, so here the absolute indifference of meats, as wholly external to the spiritual life, and making neither way in regard to it. S. Paul's answer is to show that actions, non-spiritual and non-moral in themselves, may acquire moral and spiritual values from circumstances.

παραστήσει, not 'commend' (*συνστήσει*) but 'present,' 'bring us into His presence,' with direct reference to the ideas embodied in the idol feasts. This is consistently the meaning of *παρίσταναι*. Cf. Rom. vi. 13, xii. 1; 2 Cor. xi. 2 al. There may be a reference to judgment as in Acts xxvii. 24; Rom. xiv. 10.

ὕστερούμεθα, 'do we feel any loss' or lack, cf. i. 7, Phl. iv. 12: so *ὕστέρημα*) (*περίσσευμα* 2 Cor. viii. 13, 14. *περισσεύομεν*, 'do we abound' in any valued possession.

9. *βλέπετε δὲ*, 'but take heed,' then again he qualifies the preceding statement by bringing in a new point of view, that of *ἀγάπη*, which regards the needs of others. *ἡ ἐξουσία ὑμῶν αὕτη*, 'this right which you assert.' N. Kennedy, p. 164. *πρόσκομμα γένηται*, 'prove to be a stumblingblock for the weak.' Cf. Rom. xiv. 13 in a similar connexion; and *προσκοπή* 2 Cor. vi. 3.

10. *τὸν ἔχοντα γνῶσιν*, 'that hath knowledge,' the knowledge which was their boast: see above. The sudden change to the second person singular is noticeable. It is possible that here there is in view some prominent person who had taken this line, and whose action raised the whole question in a public way.

εἰδῶλιον, only here and in LXX, formed on the analogy of *Ἰσείον*, *Ἀπολλώνειον* al. ap. Wetst.

κατακέμενον, it is clear that some Christians felt it permissible to join in feasts held in the heathen temples.

ἀσθενοῦς ὄντος, 'weak as he is,' with all his weakness.

οἰκοδομηθήσεται, 'will be fortified,' R., 'built up,' 'educated,' 'improved': the word is used ironically: you will educate him, as you profess to do, up to the point of defying scruples which have not been really removed.

11. *ἀπόλλυται γάρ...* 'surely this weak man is being ruined by this knowledge of yours, this brother for whom Christ died.' The contrast between their heartlessness and Christ's love unto death is put

in the most absolute form. Cf. Rom. xiv. 15. γάρ here involves an ellipse in thought; it is obvious that if he eats while still scrupulous he is doing wrong: tr. 'surely,' 'why.' Cf. ix. 10. Weiss reads καί with most MSS.

12. οὕτως δὲ ἁμαρτάνοντες κ.τ.λ., such a sin against the brothers is more, it is a sin against Christ Himself.

τύπτοντες α. τὴν σ. ἀσθενοῦσαν, 'smiting, dealing blows at, his feelings in their weak state,' cf. Mt. xxiv. 49. 'Verberare aegrotum crudele est factum,' Wetst.

13. διόπερ κ.τ.λ. he clinches the argument by the strongest assertion of the right course as a principle of his own conduct, in the widest form. N. the force of repetition. In this clause S. Paul anticipates the more strict treatment of the question in c. x.: just as the supremacy of ἀγάπη (c. xiii.) underlies the plea advanced in the preceding verses.

οὐ μὴ φάγω: on οὐ μὴ in N.T. see M. pp. 187-192: it occurs only four times in S. Paul (1 Thess. iv. 15, v. 3, Gal. v. 16 and here) and in all four places with strong emphasis as in Class. Grk. See also Goodwin, *M.T.* 294 ff. (ed. 1889), Blass, p. 209.

CHAPTER IX

1-23. S. Paul illustrates and enforces his appeal for the suspension of rights in the interest of others by his own practice in regard to his undoubted apostolic rights. He has always been ready to waive his apostolic rights (1-18) and even his Christian privileges (19-23) if by so doing he can promote the cause of the Gospel and commend it to others.

This is the main argument of the section and its place in relation to the context. At the same time the language and the choice of topics, especially in 1-23, show that he had occasion, if he had wished to use it, for a direct defence of his apostolic position at Corinth. It is clear from this passage, as indeed it was suggested in cc. i.-iv., esp. iv. 1 *b*, that there was a tendency fairly manifest among the Corinthians to dispute his position. The reticence with which he deals with this personal matter and the quite secondary position to which he relegates it give a capital instance of his readiness to subordinate personal matters to the interests of others and the promotion of the Gospel. In 2 Cor. x.-xiii. we see how he was forced to deal with this personal interest as of primary importance.

Weiss urges that the question of the apostle's rights and his attitude to those rights (ix. 1-18) is wholly distinct from the subject of c. viii. and ix. 19-x.: that the transition in v. 1 (*οὐκ εἰμι ἐλεύθερος*) is obscure: and on these grounds considers that this verse did not originally stand here. He does not decide whether they belonged to S. Paul's first letter, or to some other context: but see above.

1. *οὐκ εἰμι ἐλεύθερος*; he has just declared himself ready to adopt a stringent rule in the interests of charity: he at once goes on, in close connexion of thought, to emphasise the meaning of this conduct, by asserting his complete freedom from such rules both as a Christian and as an apostle: then he shows how in other ways he has refrained from exercising this freedom with the same object. *ἐλεύθερος*, free, not here from sin as in Rom. vi. 18, 22, but from external law of all kinds as in Gal. iv. 22-31, v. 1; 1 Pet. ii. 16. The point of this wide Christian freedom is resumed in v. 19.

οὐκ εἰμὶ ἀπόστολος; meantime he takes up the narrower question of the rights of an apostle: the elaboration of this theme shows that they were disputed at Corinth. 'Am I not an apostle,' a commissioned agent of the Lord Jesus Christ, with all the rights and claims that position gives?

οὐχὶ Ἰ. τὸν κύριον ἡμῶν ἐόρακα; cf. xv. 8; Gal. i. 12, 15 f. The clause evidently is meant to confirm his claim to the apostleship in the first rank. It is remarkable that in his direct *apologia apostolatus sui* in 2 Cor. x.-xiii. he does not refer to his having seen the Lord, unless it be in xii. 1-9. There the criterion is the work he has done, as below. S. Paul's vision of the ascended Lord took the place, for him, of the qualification which the other apostles gained by their companionship 'from Galilee till he was taken up.' For him and them the core of the qualification is the direct experience of the resurrection: for S. Paul that was concentrated in the one comprehensive vision which revealed to him Who and What Jesus was and is. Cf. Acts ix. 17, xxii. 13 f., xxvi. 16.

Ἰησοῦν τὸν κύριον emphasises the exaltation of Him who was known as the man Jesus to the throne of divine sovereignty: as always, the simple name Jesus refers to the historical personality.

οὐ τὸ ἔργον μου ὅ. ἐστὲ ἐν κυρίῳ, 'Are not you yourselves, in your union with the Lord, the work done by me as apostle' and so a witness to my apostleship? A second confirmation of his claim, proved by his knowledge of the Lord and by the effects of his office. For this appeal to τὸ ἔργον cf. 2 Cor. x.-xiii., esp. x. 12-18, xiii. 12 f. and n. above, iii. 13 f. ὑμεῖς ἐν κυρίῳ, your very existence as Christians, united to the Lord, living in Him.

2. ἀλλά γε, 'but in any case to you' = class. ἀλλ' ὑμῖν γε, cf. Blass, p. 261 (not quite || Lk. xxiv. 21, the only other occurrence): for ἀλλά in apodosis, Blass, p. 268. For the dative, ἄλλοις—ὑμῖν γε cf. ἡμῖν, viii. 6.

ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς: the seal was the mark of authenticity, among other uses, cf. Deissmann, *B.S.* II. 65, 66 (see n. Rom. xv. 28)—'you, your union with the Lord, are my authentication for the apostolic office which I claim.'

3. ἡ ἐμὴ ἀπολογία κ.τ.λ., from here to v. 14 the rights of an apostle are declared, and one right, that of being supported by those among whom he works, is fully argued. Then in vv. 14-18 he shows that he has not claimed this right and why. These last verses indicate the relevance of the section to the main argument: but the fact that he is not content with a mere statement of the right to support shows that in some form or other this right had been a matter of serious discussion at Corinth. The question comes fully to the fore in

2 Cor. x.-xiii., but even then with much obscurity. From this passage we should gather that there was a strong disposition at Corinth to deny the right: but as S. Paul clearly declares that he had not claimed it, it is difficult to see how the question had arisen. It is one of many questions which in our ignorance of the circumstances we must leave unanswered.

τοῖς ἐμὲ ἀνακρίνουσιν, 'to those who make a practice of investigating my claims,' 'to those who desire to sift my title' R. ἀνακρίνειν always of investigation or examination preliminary to a final decision or judgment. See ii. 14 n. N. the emphatic ἐμὴ and ἐμέ.

αὐτή. R. refers to the preceding verses, 'This is my answer to...', rightly: so Evans. His defence of his actions lies in the assertion and proof, just given, of his apostleship. What follows brings out the self-restraint and self-denial he exercises in regard to rights.

4. μὴ οὐκ ἔχομεν κ.τ.λ. The apostolate thus established involves rights. μὴ οὐκ, can it be that we have no right?

ἔξουσίαν = right, privilege, licence, granted to a person by a superior authority or law. Cf. Acts xxvi. 12, Mt. xxviii. 18, 2 Thess. iii. 9; with gen. either of the donor, or of the person or thing over which the right extends. Not quite = liberty of action, but a granted privilege or licence (see Evans, c. ix. introd.).

φαγεῖν καὶ πίνειν; sc. 'at the expense of the Church.' This rendering is necessitated by the immediate context, and by the phrase γυναῖκα περιάγειν (not merely ἔχειν). Lietzm. takes it of eating things forbidden, but wrongly.

5. ἀδελφὴν γυναῖκα περιόγειν, to take about with us a sister as wife, i.e. a Christian wife. Some strangely interpret it as meaning a Christian matron to wait upon them and assist them: so Aug. ap. Wetst.

ὥς καὶ οἱ λοιποὶ ἀπόστολοι κ.τ.λ., see Add. Note Rom., p. 228 (C. G. T.): here clearly S. Paul includes himself and Barnabas among the apostles: probably also all 'the brethren of the Lord,' as Κηφᾶς, certainly an apostle, follows; and as the argument is from apostolic practice. On οἱ ἀδελφοὶ τοῦ κυρίου see Hort, *St James* xix., Mayor, *St James* viii. ff., Lft, *Gal.* pp. 252 ff.

καὶ Κηφᾶς, so always in S. Paul, even Gal. ii. 7, 8: but he is mentioned only in these two epistles: the order is odd: and perhaps throws special emphasis on Κηφᾶς as if his example would have a specially strong appeal, cf. on i. 12.

6. ἐγὼ καὶ Βαρνάβας: the mention of Barnabas points to the first missionary journey, as though their practice of supporting themselves had already then occasioned remark.

μη ἐργάζεσθαι, 'to be exempt from earning our living by labour.' Cf. iv. 12; 1 Thess. iv. 11; 2 Thess. iii. 8-12.

7. τίς στρατεύεται κ.τ.λ., so far he has argued from apostolic example: now he appeals to common sense: the soldier, the vine-dresser, the shepherd are all paid for their work. ὀψώνια is the technical term for pay, cf. Lk. iii. 14; 2 Cor. xi. 8. At this time all soldiers were paid.

8. μη κατὰ ἄνθρωπον ταῦτα λαλῶ; 'is this mere man's talk?' are these human analogies inapplicable to divine things? The Scripture lays down the same rule.

9. ἐν γὰρ τῷ Μ. ν. 'Why surely in the law of Moses': only here does S. Paul use this full phrase: elsewhere he leaves it to be understood what law he is referring to; cf. Lk. ii. 22, xxiv. 44; Joh. vii. 23; Acts xiii. 39, xv. 5, xxviii. 23; Heb. x. 28 only.

οὐ φιμώσεις β. ἀ. Deut. xxv. 4, cf. 1 Tim. v. 18: otherwise only metaph. in N.T. Evv. Syn. and 1 Pet. ii. 15. v. l. κημώσεις Xen., r. eq. 3, see L. & S. on κημός. ἀλοῶντα, 'while threshing.'

μη τῶν βοῶν κ.τ.λ., the care of animals seemed too small a thing for a divine regulation; hence it is allegorised: cf. Phil. *de spec. leg.* i. 260: the details of the sacrificial victim must be understood symbolically, οὐ γὰρ ὑπὲρ ἀλόγων ὁ νόμος ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἐχόντων: so *de somn.* i. 93 (Lietzm.). For S. Paul's use of allegory cf. Gal. iv. 23 f.

10. ἢ δι' ἡμᾶς πάντως λέγει; 'or does He say it merely for our sakes?' ἡμᾶς, us men.

δι' ἡμᾶς γὰρ κ.τ.λ.: γὰρ = 'why surely,' 'yes in truth,' 'corroborating a statement about which a question has been raised,' Blass, p. 274 f. Cf. 1 Thess. ii. 20, W. M., p. 558 f. Lietzm. takes it as = οὖν, but this is inconsequent.

ὅτι ὀφείλει, 'that the plougher, etc.' This is the allegorical interpretation of the saying about oxen. So far it is mainly the general reference of the text to human ploughers and sowers that is considered.

11. εἰ ἡμεῖς κ.τ.λ. draws the conclusion, by analogy, from earthly matters to spiritual.

12. εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, 'if others share this right over you,' i.e. to claim support from you: for the gen. cf. Mt. x. 1 (Is); Joh. xvii. 2; Rom. ix. 21. Lietzm. cft Epictet. iv. 128 ἐγὼ αὐτὸς ἐμαυτοῦ κατὰ ταῦτα ἐξουσίαν ἔχω. The clause shows clearly that there were teachers at Corinth, probably residents, who were supported by the community. This may throw light on 2 Cor. xi. 7 15, xiii. 14 f., and on 1 Thess. ii. 5; 2 Thess. iii. 6 f., cf. perhaps 1 Tim. v. 17 f.

οὐ μᾶλλον ἡμεῖς, sc. as no mere teachers, but the original bringers and preachers of the Gospel.

οὐκ ἐχρησάμεθα, 'we never made use of,' cf. vii. 21.

πάντα στέγομεν, cf. xiii. 7 (1 Thess. iii. 1, 5 are slightly different). στεγναι = to hold out against, endure: cf. Polyb. 3. 53. 2 τὴν ἐπιφορὰν τῶν βαρβάρων: lit. to keep in or to keep out; hence of the trustworthy man keeping a secret, of learners remembering their lessons, of ice bearing weights, of a wall resisting an attack, of vessels holding water; see Wetst. who here interprets 'we are silent and do not complain, though you grant to others what you deny to us.' Cf. Field on xiii. 7. But there is no suggestion of any such denial: the whole point is that S. Paul has not claimed his privilege: so best tr. 'we endure anything rather than risk putting any obstacle in the way of the Gospel of the Christ': what they had to endure was the hardship of working for their living in the midst of the tremendous burden of their missionary work.

ἐνκοπήν only here in Grk Bible: but the verb Rom. xv. 22; Gal. v. 7; 1 Thess. ii. 18 of obstacles put in the way of action or belief: Nägeli claims this among the words of the 'higher' or literary κοινή used by S. Paul (Diod., Diog. Laert. etc.) = 'obstacle,' 'hindrance,' 'block.'

ἐνκοπήν δῶμεν = ἐγκόψωμεν. Cf. 2 Thess. i. 8 διδόντος ἐκδίκησιν; 2 Cor. vi. 3 διδόντες προσκοπήν.

τῷ εὐαγγελίῳ τοῦ χριστοῦ, a comparatively rare phrase (Rom. xv. 19 where see note; 2 Cor. ii. 12, ix. 13, x. 14; Gal. i. 7; Phl. i. 27; 1 Thess. iii. 2 only), and always with direct reference to the preaching of the Gospel to non-Christians, and in particular to Gentiles: the call of the Gentiles is the distinctive note which S. Paul hears in the name ὁ χριστός: and the special point here is that he was afraid lest his taking financial support from young converts might create suspicion of his motives and so hinder the further progress of his mission. He had no scruples about receiving help from a Church for work in another place. Cf. Phil. iv. 15.

13. οὐκ οἶδατε ὅτι, he gives further support to his contention of right, by alleging the example of temple officers.

οἱ τὰ ἱερὰ ἐργαζόμενοι, 'priests engaged in the temple's services' Rfd. Cf. Num. xviii. 8, 9, 31; Deut. xviii. 1-4: so also in heathen practice.

παρεδρεύοντες = 'attend to,' cf. vii. 35; the word is found of temple service in an inscription ap. Dittenberger², 552, 17 παρεδρευέ-
τῳσαν ἐν τῷ ἱερῷ τὴν ἐπιβάλλουσαν τιμὴν καὶ παρεδρεῖαν ποιούμενοι
τῆς θεοῦ.

τῷ θυσιαστηρίῳ συνμερίζονται, 'share the offerings with the altar.' Cf. Deut. *l.c.*

14. οὕτως καὶ ὁ κύριος κ.τ.λ., the final proof in an ordinance of the Lord Himself. Cf. Mt. x. 10; Lk. x. 7. ἐκ τοῦ εὐαγγελίου = 'from preaching the Gospel.'

15. ἐγὼ δὲ οὐ κέχρημαι κ.τ.λ., 'but I have taken advantage of none of these authorities' for claiming support.

οὐκ ἔγραψα δὲ ταῦτα, 'my argument is not meant to secure me this privilege,' n. the epistolary aorist.

ἵνα οὕτως γένηται ἐν ἐμοί, 'that it should so be done in my case.'

καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ—'for it is good for me rather to die than—,' the sentence is broken off because it would be difficult to complete without some phrase that might be offensive, e.g. 'than to take anything from you.' The difficulty of expressing this without offence makes all this passage obscure. The aposiopesis in Gal. vi. 12 is due to similar reasons. It must always be remembered that the apostle dictated. Lietzm., Blass and others read ἵνα τις κενώσῃ 'I would rather die than that anyone should make this boast of mine empty'; but the reading is less well supported, and the sense less vigorous.

16-18. S. Paul can find nothing to boast of in the fact that he preaches the Gospel: he is under constraint, not to preach it would be misery: if he does it with a will, he has a reward: if against his will, he is fulfilling a trust of stewardship which he cannot neglect. He can claim no reward from God; when he has done all he can, he is still an unprofitable servant: so he claims his reward from men, and that is, that he should be allowed to serve them for nothing: so he never used his rights in this matter. He puts his point in a paradox, the highest pay he can receive is to have no pay, to waive his right and serve men for nothing.

16. ἀνάγκη μοι ἐπίκειται: he has no real claim in the matter: he is a slave to Jesus Christ, cf. Gal. i. 10; Rom. i. 1, above vii. 22, who may work willingly or unwillingly but in any case must work: so he can claim no pay from his Master, he has nothing to pride himself on, no claim to make as before Him. For this connexion of καύχημα and μισθός cf. Rom. iv. 2-4 (Heinr.) and cf. Lk. xvii. 7-10; it is quite possible that this saying was in S. Paul's mind. The ἀνάγκη is the obligation of his call: cf. Rom. i. 14; Acts ix. 6, xxvi. 19.

17. εἰ γὰρ ἐκὼν...εἰ δὲ ἄκων.... It seems best on the whole to take ἐκὼν and ἄκων as describing the attitude of the slave to his work, done under ἀνάγκη; he may do it cheerfully and willingly; in that case he

gets paid : or grudgingly and unwillingly ; in that case he still has to work out his trust. Others take *έκών* as in contrast with *ανάγκη* = under no compulsion : but we should expect in that case *εί...έπρασσον μισθόν ἂν εἶχον*. Clemen and Weiss take this verse as a gloss.

οἰκονομίαν πεπίστευμαι, 'I have been entrusted with a stewardship' : the *οἰκονόμος* is a slave, like others, but in a special position of trust. Cf. iv. 1 f. ; Lk. xvi. 1 f. ; Tit. i. 7 ; 1 Pet. iv. 10. For *πεπίστευμαι* cf. Rom. iii. 2 ; Gal. ii. 7 ; 1 Thess. ii. 4 ; 1 Tim. i. 11 ; Tit. i. 3.

18. *τίς οὖν μοί ἐστιν ὁ μισθός* ; he explains what his *μισθός* is : the willing servant gets his reward in his work : the unwilling seeks it in getting what advantages he can out of his work. *ὁ μ.*, 'the reward I mean.'

ἵνα...θήσω, 'to make the Gospel without expense' to those who receive it : surely a clear case of *ἵνα w. subj.* taking the place of the infin. Cf. iv. 3 ; M., p. 210 f. ; Blass, p. 228.

εἰς τὸ μὴ καταχρήσασθαι, 'so far as not using to the full...', cf. 2 Cor. viii. 6 *εἰς τὸ παρακαλέσαι*, 'to such an extent that we exhorted,' Blass, p. 236 = *εἰς ὅσον* R. (app.). *καταχρήσασθαι*, see vii. 31 n. There are two reasons for employing this cpd rather than the simple : (1) the receipt of support was only part of his right in the Gospel, (2) he had received support though not from the Corinthians.

τῇ ἐξουσίᾳ μου ἐν τῷ εὐ. = *τῇ ἐν τῷ εὐ.* ἐξ. Cf. Blass, p. 159. 'I am content to deprive myself of some of the right given me in the Gospel,' R.

19-23. In the preceding section he has established a particular right and given his reason for not using it, but parenthetically by way of showing that he had rights which he could give up. Now he returns to the theme of vv. 1, 2, to show that in his use of all his rights, whether as Christian or as apostle, he uses the same law of charity : he waives each and all in the interests of the Gospel and his hearers : and so completes the statement of his conduct as an example to the strong.

19. *ἐλεύθερος γὰρ ὢν ἐκ πάντων*. 'In fact, free as I am from all' : with *ἐκ* only here (cf. Rom. vii. 3 ἀπὸ). *πάντων* prob. masc. = 'owning no master among men,' no one who has a right to dictate my conduct : this is almost demanded by the antithesis *πᾶσιν...ἐδούλω.*, still R. trs. 'free from all constraints.' For the idea of release by the Gospel from slavery to men cf. Gal. ii. 4. This phrase by itself might be thoroughly Stoic : but the following for which it prepares is as remote as possible from the Stoic position, is pure Christian.

πᾶσιν ἑμαυτὸν ἐδούλωσα, cf. 2 Cor. iv. 5 only. *ἐδούλωσα* is the

'constative' aor., M., p. 109. This can hardly be independent of the saying recorded in Lk. xxiv. 25 f.

ἵνα τοὺς πλείονας κερδήσω, 'that I might gain, as the produce of my labours, the greater number,' for κερδ. cf. Mt. xviii. 15; Mk viii. 36 (||s); Phl. iii. 8; this would be the optative in Cl. Grk. τοὺς πλείονας = 'the greater number,' not = the majority, but 'more than I should have gained by another policy,—the greater number that this policy brings in.' Cf. 2 Cor. iv. 15, ix. 2 (but not 2 Cor. ii. 6, Phl. i. 14), Blass, p. 142 f.

20. καὶ ἐγενόμην κ.τ.λ., instances of his policy. ἐγενόμην, 'I behaved, made myself.'

Ἰουδαῖος, ἵνα Ἰουδαίους, Jews as such, not Jewish Christians. Cf. Acts xvi. 3, xviii. 18, xx. 20-26 (Lietzm.); Gal. ii. 4 shows that there were limits to these accommodations.

τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, not another class, but Jews named by their distinguishing characteristic in face of the Gospel, and in contrast with Heathenism, cf. Gal. iv. 4 f.: it may include even Judaizing Christians, as reckoning themselves as still under law; cf. Acts xx. 20 f.; Gal. iv. 21: it implies concessions on legal observance (cf. Acts xxi. 20 f.) not a mere putting himself into their position and frame of mind, hence the necessity of the participial clause. No doubt such concessions involved observing Jewish customs of food, washing, etc.: perhaps (as Weiss) there is a reference to the circumcision of Timothy (and Titus, Weiss, who so interprets Gal. ii. 3).

μὴ ὦν αὐτὸς ὑπὸ νόμον, cf. Rom. vi. 14.

21. τοῖς ἀνόμοις = the Gentiles, cf. Acts ii. 23; Rom. ii. 12 (advb).

μὴ ὦν ἄνομος θεοῦ ἀλλ' ἐννομος Χριστοῦ: his rejection of 'law' as a moral power laid him open to the charge of 'lawlessness,' of antinomian tendencies: cf. Rom. vi. 1 f. The genitives are in each case governed by the νόμος contained in the compound adj.: see Blass, p. 106.

ἐννομος, Acts xix. 39 only: but here S. Paul is forcing the word to an unusual meaning in contrast with the special meaning given to ἄνομος = without law, 'lacklaw' (Evans); = within law, viz. the law of Christ. For this paradoxical use of νόμος cf. Rom. viii. 2 n., Gal. vi. 2; and above vii. 22 b. So far is he from being without a law of God, to dictate his conduct, that he is within the law of Christ, revealing God's will for him.

22. τοῖς ἀσθενέσιν must be used as above (viii. 7-13)—'to the scrupulous.'

23. πάντα δὲ ποιῶ, 'nay, I do anything for the sake of the Gospel,'

i.e. to advance the Gospel, to gain more and more adherents to Christ.

ἵνα συνκοινωνὸς αὐτοῦ γένωμαι, cf. Rom. xi. 20 (n. C. G. T.), = 'that I may be a co-partner in it,' i.e. that I may have others to share the Gospel with me. This is the regular use of κοινωνός (-εῖν -ία) = a partner in some object, not a partaker of. See n. on Rom. xii. 13 and below x. 16. The special point of τὸ εὐαγγέλιον here is 'the propagation of the Gospel'; he wants to increase the number of partners in this great business. Cf. Phl. i. 5, ii. 22.

24-27. Another motive for abstention: self-discipline for character. This waiving of rights for the sake of others in the interests finally of the progress of the Gospel suggests a more intimate reason for similar conduct: not for the sake of others only, but for the sake of achieving the Christian character is this policy desirable.

24. οὐκ οἶδατε ὅτι, again an appeal to their assurance of knowledge.

βραβεῖον: Phl. iii. 14 only: a rare word, found in the New Comedy, a few prose inscriptions, 1 Clem. v. (see Lft), Vett. Val.: see M. M.

οὕτως τρέχετε ἵνα καταλάβητε, 'run to win': the point is not the competition but the need of training and effort, if any worthy end is to be gained. Cf. 2 Tim. ii. 5. The comparison with the athlete was a commonplace of moral philosophy: see Wetst. οὕτως refers not only to the effort made in the race itself, but to the preparation for it: as νομιμῶς 2 Tim. i.c.

25. πάντα ἐγκρατεύεται, 'exercises self-control in every matter.' Cf. Epictet. 35 ap. Wetst. 'A technical term for the training of the athlete,' Weiss.

ἐκείνοι μὲν οὖν, 'they on their part after all to gain but a perishable crown.' στέφανον. The victor's wreath of the Greek games. See Swete on Mk xv. 17 and Hort on James i. 12.

26. ἐγὼ τοίνυν, 'I at any rate.'

ὥς οὐκ ἀδήλως, 'as a man does who has a definite aim' = κατὰ σκοπόν, Phl. iii. 14. The concentration of effort on this end in view is the thought that comes to the front here.

27. ὑπωπιάζω, cf. Field *ad loc.*, = 'bruise,' cf. Plut. T. ii. p. 921 f, 11 σπίλων καὶ μελασμῶν ἀναπίμπλαται. Lk. xviii. 5.

μή πως κ.τ.λ. κηρύξας, lit. of preaching the Gospel: ἀδόκιμος, be rejected in the final judgment. The athlete might be rejected or disqualified for lack of regular training.

CHAPTER X

1-13. This section is in close connexion with ix. 24-27: the necessity of self-discipline and rigorous training for achieving and maintaining the Christian character, the certainty that without this Christians may become *ἀδόκιμοι*, in spite of their high calling and great privileges, is illustrated now by the case of the Israelites, who failed in analogous circumstances. Israel had its own redemption, baptism, and sustenance: yet they failed to please God, and perished before reaching the promised land, because they yielded to the temptations of the surroundings in which they found themselves: Christians must take care lest they yield in like manner: (12) such care is both needed and will be rewarded, because God can be trusted to give power to those who rely not on themselves but on Him.

1. οὐ θέλω γὰρ ὑ. ἀγνοεῖν, ἀδ.: γὰρ takes up the thought of *μήπως...* *ἀδόκιμος γένωμαι* ix. 27: the danger, illustrated by S. Paul's own action, is common to Christians and exemplified by the history of Israel. For the whole phrase cf. xii. 1; Rom. i. 13, xi. 25; 2 Cor. i. 8; 1 Thess. iv. 13: it always includes the appealing *ἀδελφοί*; and introduces with emphasis some matter which bears directly upon the situation under discussion: ἀγνοεῖν here almost = 'forget,' cf. Rom. xi. 25.

οἱ πατέρες ἡμῶν, for this description of the ancient Israel in relation to Gentile Christians cf. Rom. iv. 11 ff. There is no exact ∥: Rom. xi. 28, xv. 8 are different. It is possible that by ἡμῶν here S. Paul and his race are meant: but that is strained. It is better to see in the use an instance of the continuity of the old and new Israel, such as is implied, indeed, in the whole passage. Heinr. cft 1 Clem. iv. 8 ὁ πατὴρ ἡ. Ἰακώβ.

πάντες...πάντες...πάντες, all, whatever the ultimate issue in the several cases.

ὑπὸ τὴν νεφέλην...διὰ τῆς θαλάσσης...the cloud appeared at the very beginning of the wanderings, and protected them during the passage of the sea, cf. Ex. xiii. 21, xiv. 20. ἦσαν of the abiding presence: διήλθον the passage once for all. The cloud marked the presence of God, the passage through the sea the completeness of their redemption.

2. *καὶ πάντες...ἐβαπτίσαντο*, the deliverance from the Egyptians and escape from Egypt is taken as typical of Christian baptism, and the phraseology of the latter (*εἰς χριστὸν βαπτισθῆναι* Rom. vi. 3, Gal. ii. 27) is applied to the experience of Israel. Moses was the instrument of their deliverance and the leader in the escape; and so far is a type of Christ; but the language cannot be pressed to imply such a union between Moses and the Israelites as is involved by the phrase when used of Christian baptism. The phrase, in fact, in the latter case gets its full meaning, not from itself but from its connexion with the ideas involved in the various uses of *ἐν χριστῷ*. Cf. Heb. iii. 16, and for a similar comparison cf. Acts vii. 35 f., Heb. iii. 2. *ἐβαπτίσαντο*, mid. = 'received baptism,' emphasising their share in the act. See Heinr. and M., pp. 137 f., 160, Acts xxii. 16.

3. *πνευματικὸν βρῶμα...πνευματικὸν πόμα*. The reference is to the manna (Ex. xvi. 4, 16 f.) and to the water from the rock (Ex. xvii. 6; Num. xx. 7 f.): *πνευματικόν* represents the *ἐκ τοῦ οὐρανοῦ* and *ὃν ἔδωκεν κύριος* of Ex. xvi. 4, 15, cf. Joh. vi. 32; Deut. viii. 3. Cf. also Ps. lxxvii. (lxxviii.) 24 *ἄρτον οὐρανοῦ ἔδοκεν αὐτοῖς* and v. 25 *ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος*. It is possible that here, too, language used of the Christian Sacrament is directly transferred to Israel's experience in a less comprehensive sense: but *πνευματικόν* is not actually used of the food received in the Eucharist in the N.T.

4. *ἐπινον γὰρ κ.τ.λ.* 'for, when they drank the water, they were drinking water from a spiritual rock following (them).' The clause explains the adj. *πνευματικόν* as applied to *πόμα*.

No such explanation is given of *πν. βρῶμα* because the reason for the use of *πν.* in that case is obvious—it was 'bread from heaven': but the water came from the smitten rock: and the use of the adjective has to be justified. The justification consists in the assertion that the source of the water was in reality the Christ, the Messiah; they were drinking water which came ultimately from a spiritual rock, manifest to their senses through the material rocks that were smitten. The language is the more natural because of the frequent use of the term Rock in O.T. for Jehovah (n. Ps. xviii. 2, 31; Deut. xxxii. 15; Isa. xxx. 29; Hab. i. 4, though apparently never with this particular reference). Then the word *ἀκολουθούσης* is used of this spiritual rock, because the Christ was present with His people throughout their wanderings (cf. Isa. lxiii. 9 f., 1 Pet. i. 11, see Hort). The whole of the language thus springs naturally from the interpretation which S. Paul is putting on the manna and the water, as gifts of God to Israel in the wilderness, analogous to the gifts which Christians receive for their support in their journey through this life. There is

a remarkable rabbinic legend that the well of water accompanied the Israelites on their wanderings, cf. Wetst. *ad loc.* ‘Targum ad Num. xxi. 18 adscendit (puteus) cum illis in montes excelsos et ex montibus excelsis descendit cum illis in colles (? valles); circumdabat universa castra Israelis, et portabat (? potabat) eos unumquemque in porta tabernaculi sui.’ It is possible that S. Paul may have had this legend in mind; but if so, he discards it in its materialistic form: and it is not necessary for the explanation of his language.

N. that S. Paul here ascribes to the Christ the same function as the mediator of God’s gifts to Israel, as in Wisdom x. is ascribed to σοφία, and in Philo to the Λόγος: and this involves the pre-existence of Christ, cf. 2 Cor. viii. 9; Gal. iv. 4; Rom. viii. 3; Phil. ii. 5, 6 (qu. Plummer), cf. also 1 Pet. i. 10.

If we compare Joh. iv. 10 f., vi. 31 f. it must be regarded as possible that the analogy here indicated is derived from the Lord’s own teaching. So Justin (*Tryph.* 114) speaks of dying for the name τῆς καλῆς πέτρας καὶ ὡν ὕδωρ ταῖς καρδίαις...βρούσης καὶ ποτιζούσης τοὺς βουλομένους τὸ τῆς ζωῆς ὕδωρ πίνειν (qu. Plummer *ad loc.*), where he not only ‘appears to have this passage in mind’ but also to connect it with Joh. iv. *l.c.* Cf. Kennedy, *op. cit.* pp. 236, 267.

ἡ πέτρα δὲ ἣν ὁ χριστός, but this spiritual rock (from which the water really came) was the Christ. This is certainly not an allegorical interpretation (that would require ἐστίν, cf. Gal. iv. 24), but an assertion that the material water which saved Israel from drought was the gift of the Christ, even as the manna was given by ὁ Κύριος. There is no suggestion that either manna or water had other than natural effects. The whole point is their being miraculous gifts of God, as the rescue itself was. Then the following verses mark the failure of the proper results of this favour, owing to the perversity of Israel. We cannot argue from the passage as to the nature of the Christian sacraments, beyond the strict analogy—namely, that they imply real gifts from God through Christ. Nor, again, can we argue (as Lietzm.) that S. Paul regarded the manna and water as real sacraments. The point of comparison is simply that they were gifts of God through Christ.

5. ἀλλ’ οὐκ κ.τ.λ. in contrast with repeated πάντες: but for all that the majority proved not to be pleasing to God, by the fact that they failed to reach the promised land.

ἐν τοῖς πλείοσιν α. ἠνέδοκῃσεν, for constr. cf. Mt. iii. 17 (||s), xvii. 5; Heb. x. 38. LXX frequ. (al. w. accus. Mt. xii. 18; Heb. x. 6: infin. Lk. xii. 32; 1 Cor. i. 21; Gal. i. 15 al.: dat. 2 Thess. ii. 12: eis w. acc. 2 Pet. i. 17): the verb is peculiar to the κοινή.

κατεστρώθησαν γὰρ...Num. xiv. 16.

6. ταῦτα δὲ κ.τ.λ. The application of the analogy: in spite of these great favours and gifts from God Israel failed under temptation; Christians must see to it that they do not fail in like manner: there is need of vigorous self-discipline. Lietzm. argues that these sentences are directed against a definite view, held by the 'strong' at Corinth, that the sacraments guaranteed salvation, irrespectively of the actions of 'believers': and compares some of the later developments of 'Gnosticism.' But neither in the O.T. Church nor in the Corinthian Church is such a view clearly present. All that is required by the argument of this whole passage is that the 'strong' were claiming a freedom of action which S. Paul thought was unsafe for them; it involved dangers which they scarcely realised. If they had definitely asserted that conduct in the believer was a matter of indifference, it is difficult to think that he would not have met such a position more directly as, e.g., in Rom. vi. 1.

6. τύποι ἡμῶν ἐγενήθησαν, cf. v. 11, 'came to pass as examples for us': not 'types of us' which would require οἱτοί: 'example' is the commonest meaning of τύπος in S. Paul; only once = type (Rom. v. 14). There seems no reason to take τυπικῶς v. 11 differently (as Lietzm.). εἰς τὸ μὴ εἶναι, 'to the intent that we should not be...'

ἐπιθυμητάς, Num. xi. 34: only here in N.T. ἐπεθύμησαν, ib. xi. 4; cf. James iv. 2, Gal. v. 17 for the absol. use.

7. μηδὲ εἰδωλόατραι γίνεσθε... 'do not prove to be' as you are in danger of doing (pres., cf. Moulton, p. 125). ἐκάθισεν κ.τ.λ., Ex. xxxii. 6.

8. μηδὲ πορνεύωμεν κ.τ.λ., the occurrence denounced in c. v. showed the necessity for this warning: n. S. Paul softens the warning by including himself.

9. μηδὲ ἐκπειράζωμεν τὸν κ., cf. Exod. xvii. 2, 7; Ps. lxxvii. (lxxviii.) 18.

τὸν κύριον, so NBCP 17 Aeth. Arm. Χριστόν DEFGKL latt. θεόν A: Marcion acc. to Epiphanius read Χριστόν. Nestle (p. 152) argues that Χρ. was the only reading known to Origen, and refers to Zahn (*Theol. Lbl.* 1889, col. 180) as maintaining this reading to be correct. Heinr. prefers it on internal grounds. But if Χριστόν is read, we cannot conclude that S. Paul meant to speak of the Israelites as 'tempting Christ'; the καθὼς clause has no object expressed and it would be easy to supply κύριον or θεόν from the general context of the reference. Even in view of v. 4 it would not be natural to speak of the Israelites tempting Christ.

10. μηδὲ γογγύζετε, cf. Num. xvi. 41 f. There the murmuring is

against Moses' exercise of authority in the case of Korah : and there may be a hint at discontent with S. Paul's action in asserting his authority; cf. iv. 18 f.

ὑπὸ τοῦ ὀλοθρευτοῦ, cf. τὸν ὀλοθρεύοντα, the destroying (angel), Ex. xii. 23; Wisdom xviii. 25. The subst. here only.

11. ταῦτα δὲ τυπικῶς... = 'by way of example' as τύποι in v. 6. There is no reason to give the word here the meaning 'allegorically' (as Lietzm. does).

ἐγράφη δὲ, 'but were recorded...', expanding the adv. τυπικῶς.

τὰ τέλη τῶν αἰώνων, cf. Heb. ix. 26; Mt. xiii. 39, 40, 49; cf. Sirach xliii. 7; Mt. xxiv. 3, xxviii. 20 (sing.). Except in ascriptions (Mt. vi. 13; Rev. i. 6 et passim) and in reference to the kingdom (Lk. i. 33; Rev. xv. 3) the plur. αἰῶνες is used only in S. Paul and Heb., here and ii. 7, Eph. ii. 7, iii. 9, 11, 21; Col. i. 26, and Rev. xiv. 11. The only near parallel to this passage is Heb. ix. 26: 'the whole discipline and growth of creation in time is made up of manifold periods of discipline, each having its proper unity and completeness.' Westc. *ad loc.* The ends of all these ages have been fully reached in our time and for us: and it is our business to reap the fruit of their discipline and experience. Whether S. Paul is thinking only of the successive periods of God's dealing with mankind, as recorded in O.T., or whether he is embracing in his view the parallel dispensations in Israel and the various nations of the world, it is difficult to say. But there is nothing in the context which points beyond the O.T. κατήντηκεν, a remarkable use, implying that the aims and tendencies of the ages have come to their full end and conclusion in the present age.

12-13 sum up the particular warnings of the preceding verses.

ὁ δοκῶν ἐστάναι = the wise man, the 'strong' Christian.

βλεπέτω μὴ πέσῃ || μὴ πως... ἀδόκιμος γένωμαι ix. 27: he brings his argument to a point.

13. πειρασμός ὑμᾶς... 'No trial has overtaken you but what is common to man.' πειρασμός, 'trial' rather than 'temptation,' cf. Gal. iv. 14; 1 Tim. vi. 9 (only in S. Paul). What is the particular reference? The context points to the general 'trial,' due to the inevitable breach between the new life in and of the Christian society, and the old heathen life, with its consequences both of personal difficulties and social estrangement. The 'strong' were meeting this trial by a dangerous acquiescence in old practices as morally indifferent. S. Paul's argument here is against such acquiescence, and for a more difficult and courageous attitude. The necessity of taking up this attitude is the trial: the courage required is not more than is

naturally (as the above instances show) asked of men (*ἄνθρωπινος*), but in all such common trials, men can rely upon God to help. *ἄνθρωπινος*, cf. Gal. iii. 15: not = within the power of man unaided to meet, but such as must and do come to men, because of their very nature and conditions: the next clause indicates the power available for meeting trial. The stress of the word is on the weakness of human nature. Cf. Rom. iii. 5 n.

πιστὸς δὲ ὁ θεός, 'but,' i.e. though human nature itself exposes you to such trials, God can be trusted to help you to meet them. *πιστός*, 'to be trusted,' cf. i. 9; 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13; 1 Pet. iv. 19.

ὅς οὐκ ἔασει ὑμᾶς πειρ. κ.τ.λ.: there is a slight stress on *ὑμᾶς* = you Christians in your present circumstances: so *ὑπὲρ ὃ δύνασθε* = beyond the power which is yours as Christians.

ἀλλὰ ποιήσει κ.τ.λ., 'but will bring about, together with the trial, the issue of the trial also, in your ability to endure.' Both the trial, as incident to human nature, and the issue, consisting in the power given, come from God. *τὴν ἔκβασιν*, here and Heb. xiii. 7 only, = 'the issue, outcome': in this sense first in the New Comedy (Menander, fr. 696, τοῦ κακοῦ), Epictet. *Diss.* ii. 7, 9. Nägeli, p. 37, 79.

τοῦ δύνασθαι = 'of being able...', the gen. of definition: the article with *ἐκβασιν* seems decisive for this meaning: cf. M., p. 217.

ὑπενεγκεῖν, cf. 2 Tim. iii. 11; 1 Pet. ii. 19, 'to endure, bear up against.'

14. *διόπερ κ.τ.λ.*, this concludes the argument from the danger to the individual: 'wherefore, because of these dangers, flee from this idolatry,' = a definite instruction to shun idol feasts.

ἀγαπητοί μου, cf. iv. 14, xv. 58; 2 Cor. vii. 1. This form of address occurs only in these two epistles and Phil. ii. 12, iv. 1; cf. Rom. xii. 19. It is a peculiarly moving appeal, where he is pressing his advice upon his converts.

φεύγετε, the trust in God, which is confident that He gives strength to endure trial, does not justify the challenging of trials and temptations. Cf. vi. 18.

τῆς εἰδωλολατρίας, the form of idolatry here under consideration, attendance at idol feasts.

15-22. He passes to a further consideration, that of consistency. It is not consistent for a Christian who is a guest at the table of the Lord, with all that that implies of fellowship with the Lord and with the brethren, to be a guest at the table of daemons, which at any rate in the intention of the heathen guests involves fellowship with daemons.

15. ὡς φρονίμοις λέγω: he passes to the new argument, with no connecting particle (as in iv. 1, vi. 12, ix. 24): 'I appeal to your intelligence,' common sense: in iv. 10, 2 Cor. xi. 19 there is a touch of sarcasm in the word; and in Rom. xi. 25, xiii. 16 there is a plain hint of danger in the quality. But here it is used simply of practical wisdom and good sense. Cf. Mt. vii. 24, xxv. 2 f.; Lk. xii. 42.

κρίνατε ὑ. ὁ φημι, 'judge for yourselves the value of my statement.'

16. τὸ ποτήριον τῆς εὐλογίας: this was the name given to the third cup in the Jewish Passover meal: = the cup of our blessing, i.e. which we bless, the gen. taking the place of an adj., cf. σκευὸς ἐκλογῆς Acts ix. 15 and see Blass, p. 98. ὁ εὐλογοῦμεν is then pleonastic, except so far as it emphasises the reference to the Eucharist and stands for ἡμῶν, which in itself would have been ambiguous.

κοινωνία κ.τ.λ., see on i. 9: the cup is, constitutes, a partnership or fellowship (for those who partake), and it does so because it involves that each partakes of the one object, the Blood of the Christ. That constitutes them partners, fellows, with each other, is the basis of a fellowship. The argument requires that this should be understood as a fellowship with Christ as well as a fellowship with each other; it is that which makes joining in idol feasts an inconsistency. In these verses 15-18 S. Paul is establishing the reality of the Christian fellowship and its basis: in 19-21 he shows how this makes any participation in idol feasts a gross inconsistency.

In κοινωνία the stress is always on the common relation between persons; the word for partaking or participating in is μετέχειν, μετοχή. The distinction comes out very clearly in Heb. ii. 14 (see Westcott's note): cf. also v. 17; 2 Cor. vi. 14 f. and n. below 21, where the conclusion as to practice is drawn.

τοῦ αἵματος τοῦ χριστοῦ, 'the Blood of the Christ,' as received by all in the Holy Eucharist, is the basis of a fellowship. See further on xi. 27-30: and see Rom. iii. 25 n. The Blood is the means not only of the propitiatory but of the communicated life, and that life is in Christ, is a fellowship with Christ in the most real and intimate sense.

τὸν ἄρτον ὃν κλῶμεν, 'the loaf of bread which we break.' τὸν ἄρτον is attracted into the case of the relative (Blass, p. 174), and perhaps τὸ ποτήριον should also be taken as the accus. The reason no doubt is that it is not actually the cup or the loaf, but the partaking of one cup and one loaf, which constitutes a fellowship. The whole expression is highly condensed. 'The breaking of the bread' is the earliest description of the Holy Eucharist, Acts ii. 42, xx. 7, 11. Cf. Mk xiv. 22 ||s.

τοῦ σώματος τοῦ χρ. 'The Body of the Christ'—not τῆς σαρκός. So xi. 24, 27. As in the case of the Blood, the thought is not only of the Body which died upon the Cross but of the Body which was raised to a new life that it might be the organ through which the life of the Risen Lord might be communicated to His people, making them His members. Here again primarily the thought is of fellowship with Christ; but this is immediately expanded in the next verse to include explicitly fellowship with each other.

17. ὅτι εἰς ἄρτος... The second clause (οἱ γὰρ πάντες κ.τ.λ.) favours taking the first words as two clauses = 'because there is one loaf of bread, we, who are many, are one body.' This leaves the whole sentence asyndetic, not explicitly connected with the preceding, and that points to its being an explanation, or answer to the question, = 'yes, for we are one body because the loaf which we partake is one.' The argument is drawn from the single loaf being broken for all to partake, that symbolises the unity of all: and, the loaf representing the Body of Christ, the unity is a unity of body, i.e. in the Body of Christ: cf. xii. 13, 27.

οἱ πολλοί, 'who are many'—it is a unity which includes diversity; the manifoldness is not destroyed but united in a living organism, cf. xii. 27; not 'though we are many' = πολλοὶ ὄντες. ἐν σῶμα. As the whole argument of the passage enforces the fact of fellowship with Christ, we must take this phrase, not merely as describing their unity with each other, but their union with Christ: = 'one body' sc. of Christ (cf. Rom. xii. 5). It seems to be implied that the practice was to communicate all from one loaf: and this would be a natural result of following the Lord's action in the Last Supper.

οἱ γὰρ πάντες, 'for all of us together,' each and all.

ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν = 'take a share from the one loaf': the construction is unique and must be distinguished from that of the simple genitive; it again marks the unity in the manifold, 'we each have our own part, but it is from the one loaf': the loaf is broken but the bread is the same. The manifold is united and remains one in the Body of Christ: that is the basis of the Christian fellowship.

18. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα: a further point: an analogy between the O.T. dispensation and heathen feasts is adduced to bring out their full significance. The historic Israel was a 'fellowship,' and their fellowship was with the altar, seeing that they partook of the sacrifices offered upon the altar. The point is that the partaking of food is a basis of fellowship, the kind of fellowship being determined by the acknowledged character of the food: food offered on the

altar established a fellowship with that altar in Israel's case: so food offered on a heathen altar establishes fellowship with that altar whatever its significance. This significance may in reality be nil (19), but it is not so for those who sacrifice; for them it involves (20) the recognition of idols (daemons), and fellowship with their altar involves fellowship with demons: and the inconsistency of Christians who act as recognising such fellowship is obvious, and is explicitly stated in *v.* 21.

τὸν Ἰσραὴλ κατὰ σάρκα, no exact parallel, but S. Paul distinguished between the spiritual Israel (= now the Christian Church) and the Israel by human descent, cf. Rom. ii. 28, ix. 6, 8; Gal. iv. 29, vi. 16.

τὰς θυσίας = the food offered on the altar, and partly consumed by the fire of the altar, partly by the priests.

κοινωνοί here again, not partakers in, but partners with.

τοῦ θυσιαστηρίου. S. Paul uses this word, rather than τοῦ θεοῦ, partly because the immediate effect was to establish a connexion with the altar, and with God only through the altar, partly to bring out clearly the analogy with the heathen feast: up to this point the analogy is strict: when it is carried past the altar to the god of the altar, it may be avoided by denying the reality of the heathen deities: and that evasion is met in *v.* 20. Lietzm. cft Philo, *de spec. leg.* i. 221, and suggests that κοιν. τ. θυσ. was a common formula in Hellenistic Judaism.

19. τί οὖν φημί; 'well then, what do I assert?'

ὅτι εἰδωλόθυτόν τί ἐστίν κ.τ.λ., not that there is any real distinction in the meat offered to idols in itself, nor that an idol has in itself any reality: the difference lies in the beliefs of the worshippers and the recognition implied in the act of joining in such worship. Comparing viii. 4 this is as much as to say, 'am I going back on the admitted principle that an idol is nothing?'

20. ἀλλ', as if a negative statement had preceded. 'But I assert that.'

δαιμονίοις καὶ οὐ θεῷ θύουσιν, Deut. xxxii. 17, of the apostasy of Israel in the wilderness. N. the identification of idol with daemon, cf. Deut. xxxii. 17; Ps. xcv. 5 al.

κοινωνοὺς τῶν δαιμονίων γίνεσθαι, 'to become, to prove yourselves, partners with devils'; as you do become, if the intention of the idol feast is considered.

21. οὐ δύνασθε ποτήριον Κ. π. κ. π. δ., to enforce the conclusion just indicated, a different turn is given to the expression. The Lord is the host in the Christian feast, as are the devils in the heathen. Cf. Kennedy, *op. cit.*, p. 259.

τραπέζης Κυρίου, Mal. i. 7, 12, cf. Isa. lxxv. 11. The description of the altar as a table carries on the thought of the Lord as the host. The idea is a familiar O.T. idea, whether we are to assume the further thought of the heathen language about 'the table of Serapis' or not: see Lietzm. and M.M. s.v. *δειπνέω*.

22. ἡ παραζηλοῦμεν τὸν κύριον; Deut. xxxii. 21 in a like connexion.

μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν; a clear reference to οἱ ἰσχυροί, with tremendous irony. There can be no parley between the Lord and devils, yet we are to be strong enough to dally with them.

With these indignant questions S. Paul concludes what he has to say about the first and most important part of the present subject: it is utterly inconsistent with Christian profession and practice to take any part in sacrificial feasts in heathen temples. It is to be noticed that he reaches this conclusion without direct warning or approach: throughout c. ix. he argues on the general ground of what is expedient in the use of lawful liberty: in x. 1-13 he enforces self-restraint by the example of Israel and their failure owing to the lack of such restraint. Then in 14-23 he gets to close grips with the matter, and by the plain statement of what is involved in the Christian feast, he shows the impossibility of reconciling attendance at it with attendance at the parallel heathen feasts. This would seem to leave no room for the argument from mere expediency which has been dealt with at such length. But the next verses show that that argument is not forgotten: two principles are laid down which summarise earlier stages of the argument: and then, vv. 25-30, advice is given on certain cases of practice, when the rule of expediency definitely comes in.

23-24. The freedom of the Christian, as has been shown by S. Paul's own practice, is limited in things indifferent by considerations of his own interest, and the interest of his neighbour.

23. πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει, cf. vi. 12: 'all things are lawful, but not all things are profitable,' i.e. to the persons themselves, who possess the freedom: this was the point developed in ix. 24-x. 13.

ἀλλ' οὐ πάντα οἰκοδομεῖ, 'not all things help,' i.e. others in their Christian effort: this introduces the law of charity.

24. μηδὲς τὸ ἑαυτοῦ ζητέω κ.τ.λ., the aim must be not one's own advantage, whether real or fancied, but one's neighbour's. This summarises the argument of viii. 7-ix. 23.

25-30. Advice on a practical question which arises: what is to be done when a Christian has to buy food for his own consumption or

is invited to dine with a non-Christian? The difficulty is that any meat sold in the market might have been offered to idols: in fact the mere act of slaying a beast for food was performed with a certain ritual. Cf. Lietzm. pp. 124, 126; Wetst. on 28. We are here no longer dealing with sacrificial meals, but with the use of meat in general, and ordinary social entertainment.

25. πᾶν τὸ ἐν μακέλλῳ κ.τ.λ. An interesting plan of a forum in Pompeii given by Lietzm. shows the slaughter-house and meat-shop placed next to the Chapel of Caesar, marking the close connexion between the sacrifice and the meat market. There must have been considerable difficulty in finding out what meat offered for sale was part of a sacrificed victim and what was not.

μηδὲν ἀνακρίνοντες, 'without any enquiry,' ἀνακρίνειν in its regular sense of examining or enquiring into any matter. Cf. Wetst. for Jewish rules. διὰ τὴν συνείδησιν, 'to satisfy your conscience' or feelings. Scruples should be stamped out from the first. A great extension of the range of freedom, when we consider the Jewish scrupulosity in such matters.

26. τοῦ κυρίου γὰρ ἡ γῆ κ.τ.λ., Ps. xxiv. (xxiii.) 1. Wetst. quotes from the Talmud a passage in which the verse appears as a grace before meat: and Lietzm. suggests that it may have been so used by Christians at Corinth; cft Rom. xiv. 6 f.: so v. 30.

27. εἴ τις καλεῖ κ.τ.λ., this clearly refers to an invitation to a dinner held at the host's house, not to one held in a temple, which could not avoid coming under the condemnation already uttered (21-23). The same rule applies here as in the case of meat bought in the market. Cf. Lk. x. 8.

28. ἐὰν δέ τις ὑμῖν εἴπῃ, possibly the host, by way of challenge: but more probably one of the weak brethren. In this case the law of charity comes in. And this is confirmed by the following explanation. ἱερόθυτον instead of ἐδωλόθυτον may have been chosen out of politeness to the heathen host.

29. συνείδησιν δὲ λέγω, it is the conscience or feelings of the man who offered the information that is the reason for abstention.

ἵνα τί γὰρ ἡ ἐλευθερία μου κ.τ.λ., not the man's own conscience or feeling, for that is free, and cannot in itself be affected by any other feelings: the fact that another man feels it to be wrong does not make it wrong (κρίνεται) for him. S. Paul represents the 'strong' Christian as speaking in his own person in this and the next verse.

30. εἰ ἐγὼ χάριτι μετέχω κ.τ.λ., 'if I partake by grace no evil should be said of me in a matter for which I give thanks to God.'

χάριτι = ἐν χάριτι of Col. iii. 16, iv. 6. S. Paul uses χάρις = thanks

only in the phrase $\chi\acute{\alpha}\rho\iota\varsigma\ \tau\omega\ \theta\epsilon\omega$ and in Pastorals $\chi\acute{\alpha}\rho\iota\varsigma\ \xi\chi\omega$: 'by grace' makes excellent sense, as the freedom of the strong is the result of the grace of God: for the simple dative cf. Rom. xi. 20, 30, 31, iv. 20. Blass, p. 117, cf. 1 Pet. i. 12.

$\tau\acute{\iota}\ \beta\lambda\alpha\sigma\phi\eta\mu\acute{o}\upsilon\mu\alpha\iota$, 'why am I to be exposed to slander' (cf. Rom. iii. 8) as doing what is wrong? as above $\kappa\rho\acute{\iota}\nu\epsilon\tau\alpha\iota$. The independence of the strong is maintained, *salvâ fratris conscientiâ*.

31-xi. 1. A brief summary of Christian conditions of practice: the glory of God is the aim: the way to that is by the utmost considerateness towards men of all conditions, and for their interests, and the imitation of Christ.

31. $\epsilon\acute{\iota}\tau\epsilon\ \omicron\upsilon\acute{\nu}\dots\omicron\upsilon\acute{\nu}$ introduces the summary of all the reasons he has been urging: it does not refer especially to the last verses. $\epsilon\acute{\iota}\tau\epsilon\ \tau\iota\ \pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$ covers all practical action: all come under the rule.

$\epsilon\iota\varsigma\ \delta\acute{o}\xi\alpha\upsilon\ \theta\epsilon\omicron\upsilon$ = 'so as to glorify God,' cf. Rom. xv. 7; Phl. i. 11, ii. 11. God is glorified when Christians so act as truly to reveal His character and will for man. This they do, when their action is based upon consideration for others, i.e. upon love: and the best way to do this is to follow the example of Christ. Cf. Eph. iv. 32 f.

32. $\acute{\alpha}\pi\rho\acute{o}\sigma\kappa\omicron\pi\omicron\iota\iota\ \gamma\acute{\iota}\nu\epsilon\sigma\theta\epsilon$, 'take pains to give no offence': cf. Phl. i. 10, Acts xxiv. 16, 3 Macc. iii. 8, Inscr. ap. Nägeli, p. 43, 'Ἀνδρόβιος Λύκιος ναύκληρος ἐξήσε ἀπρόσκοπος (em. for ἀπρόσκοπος) ἐτη λς': for a periphrasis cf. viii. 9, Rom. xiv. 13, 20; 2 Cor. vi. 3.

$\kappa\alpha\iota\ \text{Ἰουδαίοις}\dots\kappa\alpha\iota\ \text{Ἑλλῆσιν}\ \kappa\alpha\iota\ \tau\eta\ \acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$: the comprehensiveness of $\epsilon\acute{\iota}\tau\epsilon\ \tau\iota\ \pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$ in v. 31 widens the scope for considerateness, to include all with whom the Christian might come in contact in any relation of life: cf. ix. 20; 1 Pet. ii. 17. 'Ἰουδ. καὶ Ἑλλ. here = non-Christians (not as in i. 24).

$\kappa\alpha\iota\ \tau\eta\ \acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$, the use of the word which describes the whole society marks more strongly than $\tau\omicron\iota\varsigma\ \acute{\alpha}\delta\epsilon\lambda\phi\omicron\iota\varsigma$ would have done the paramount claim of the social duty; also in its comprehensiveness it matches 'Ἰουδ. κ. Ἑλλ. The full phrase (with $\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$) emphasises the appeal. It is not clear whether the phrase, being in the singular, denotes only the Church in Corinth (as in i. 2, vi. 4, xi. 22, xiv. 5 f.), or has its widest significance, of the whole Church of God (as in xii. 28 (?), xv. 9 (?), Rom. xvi. 23 (?)), which it has commonly in Eph., Col. On the whole, the wide range of the context points to the latter meaning: and we must note it as an occurrence of this wide meaning before Eph. Col. Hort, *Eccles.* p. 117 (8). See Batiffol, *Prim. Cath.* (E.T.), p. 74, where he notes, after Harnack, how early Christians became conscious of being a *tertium genus*.

33. $\kappa\alpha\theta\omega\varsigma\ \kappa\acute{\alpha}\gamma\omega\ \kappa\tau.\lambda.$, see ix. 20-24.

CHAPTER XI

1. μιμηταί μου γίνεσθε, 'prove yourselves to be, make yourselves, imitators of me' in this respect. Cf. iv. 16; 1 Thess. i. 6; 2 Thess. iii. 7, iii. 9; Heb. vi. 12, xiii. 7.

καθὼς καὶ ὁ Χριστοῦ, cf. καὶ τοῦ κυρίου, 1 Thess. i. 6: the thought is expanded in Eph. iv. 32 f. and 1 Pet. iv. 1. N. Weiss' remark, 'it is a very important trait, that Paul feels himself to be an imitator of Christ in his practical conduct. He could not say and be this, unless he had a living concrete picture of the ethical personality of Jesus.'

(c) xi. 2—xiv. 40. *Matters arising out of the Christian assemblies*, treated in three main divisions: xi. 2-16 women's dress; 17-34 the Eucharist; xii. 1—xiv. 40 the character, conditions, and use of spiritual gifts.

2-16. The question of women's dress.

2. ἐπαινῶ δὲ ὑμᾶς κ.τ.λ. In passing to the next subject S. Paul acknowledges in this matter the loyalty of the Corinthians to the instructions he had communicated to them. The turn of phrase indicates that he still has his eye on the Corinthian letter, and that this question about women's dress had been raised by it. While as a whole they were loyal to his instructions, they had doubts about their meaning in detail, or at least difficulties in enforcing them. The strong expression of approval, after the criticism of their conduct in the preceding section, leads Weiss to conjecture that this section belonged originally to S. Paul's first letter. But this is to miss the reference to the Corinthian letter. The expression of praise no doubt acknowledges some statement in the letter which recited S. Paul's instructions and expressed a desire to carry them out, while stating some difficulties: S. Paul is eager to acknowledge fully their loyalty in this matter, before dealing with these difficulties. It would seem that there were some at Corinth who advocated greater freedom for women in these matters and an assimilation of their practice to that of men.

καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις: the article w. παραδόσεις shows that these were not S. Paul's own rules merely, but that they were current in the Churches, cf. v. 16. παραδόσεις, the subst.

is used of Christian instruction and rules only here and 2 Thess. ii. 15, iii. 6; the vb *v.* 23, xv. 3; Rom. vi. 17; Lk. i. 2; Acts vi. 14: of Jewish instruction in Evv. (Mt. xv. 2 f.; Mk vii. 3 f. only). The word in S. Paul's use seems to cover both doctrinal instruction (2 Thess. ii. 15) and ethical (*ib.* iii. 6): here it refers simply to rules for conduct in the congregation. The *παρα* points back to a higher authority. *κατέχετε*, 'you continue to hold' or keep in mind, cf. Lk. viii. 15; Heb. x. 23.

3. *θέλω δὲ ὑμᾶς εἰδέναι*, cf. Col. ii. 1 only. 'I would have you know that,' implying that it is a new reason for the established practice.

παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστι. 'Of every man the Christ is the head.' *κεφαλὴ* metaph. only in S. Paul, except in quotations of Ps. cxviii. 22 (Mt. xxi. 42; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7), and only here and Eph. Col. The context decides that the metaphor here brings out the idea of authority, supremacy, not as in Eph. Col. the source of life as well: only here is this metaphor used for the relation to the individual as such: and the point is that while the Christian man has no superior but Christ Himself, the Christian woman has the man as her superior. See Add. N. p. 275.

κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, 'but head to woman is the man.' The absence of the article must be marked in tr. Christ is the head of the woman as well as of the man, but in a lower sense woman has the man for head; she is 'in subjection' (cf. 1 Tim. ii. 11; Col. iii. 18; 1 Pet. iii. 1), in the order of nature and of the Church.

κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός. It is not clear why this clause is added, i.e. what the relation of the Christ to God has to do with the question. Possibly as enforcing an example of humble acceptance of the subordinate position? Hardly by way of completing the enumeration of the steps of subordination, because this clause would thus take us beyond the immediate question to the wider consideration of the place of the Church in the order of redemption as in xv. 28, where it is to be observed *ὁ υἱός* is used. For Christ as an example of obedience cf. Heb. v. 8; Rom. xv. 3; Phl. ii. 8; cf. also above iii. 23. For this 'subordination' see on xv. 28. N. *κεφαλὴ* again anarthrous suggests that this is only one aspect of the relation between Christ and God.

4. *πᾶς ἀνὴρ* picks up the *παντὸς ἀνδρὸς* of *v.* 3, the deduction follows without connecting particle.

προσευχόμενος ἢ προφητεύων, the last word shows that the whole question is a matter of behaviour in the assembly, 'when he is praying or prophesying.'

κατὰ κεφαλῆς ἔχων, *sc.* ἱμάτιον, *cf.* Plut. *Aporoth.* p. 200, ἐβάδιζε κατὰ κεφαλῆς ἔχων τὸ ἱμάτιον (Wetst.); for the ellipse *cf.* Esther vi. 12, Ἀμὼν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς; and see Field, p. 42.

καταισχύνει τὴν κεφαλὴν αὐτοῦ, 'does shame to his head': either *lit.* as confessing thereby a superior in presence: or, with reference to preceding, = does shame to Christ, by seeming to acknowledge a superior among men other than Christ. N. the remarkable fact that the practice here enjoined is neither Jewish, which required men to be veiled in prayer, nor Greek, which required both men and women to be unveiled, but peculiar to Christians. Edw.

5. *πάσα δὲ γυνή κ.τ.λ.* This phrase shows that it was the custom at Corinth for women to take active part in the assembly: here S. Paul definitely alludes to the custom without comment: in xiv. 34 he forbids it, as a custom peculiar to Corinth, *ib.* 36. See n. *ad loc.*

καταισχύνει τὴν κεφαλὴν αὐτῆς, again ambiguous; either 'shames her (own) head' or 'shames him who is her head,' by seeming to repudiate any superiority.

ἐν γὰρ...καὶ τὸ αὐτό, 'she is one and the same with her who has been shaved': shaving the hair was for a woman the sign either of mourning or shamelessness (*cf.* Heinr.). The point is that she discards her womanly character, as much as she would do by getting rid of her natural covering. *Cf.* Plummer.

6. εἰ γὰρ οὐ κατακαλύπτεται, 'for if a woman persists in unveiling herself': the *neg.* goes closely with the verb = ἀκατακάλυπτος μένει, but the verb form is used both for the force of the middle (by her own act) and to mark the act as customary (*pres.*). καὶ κείρασθω, *cf.* Acts xviii. 18, 'let her have herself shorn,' once for all (*aor.*).

εἰ δὲ αἰσχροῖον, as it admittedly is. τὸ κείρασθαι ἢ ξυρᾶσθαι, 'to get shorn or to keep shaved': the change of tense is odd. Blass, p. 56, reads ξύρασθαι (*aor.*) as if from ξύρειν, *cf.* Acts xxi. 24. D ξύρωνται (*al.* ξυρήσονται); so Eberling: the Attic form is ξυρεῖν, a later form ξυρᾶν. On the middle see Blass, p. 186. κατακαλυπτέσθω, 'let her continue to veil herself.'

7. ἀνὴρ μὲν γὰρ κ.τ.λ., n. v. 3 the Christian reason was given for the practice advocated: vv. 5 and 6 have indicated wider considerations: and here the matter is carried further to general considerations based upon human nature as created and the relation between man and woman, as suggested in Gen. i. 26, 27, v. 1. The multiplication of reasons hints at the difficulty S. Paul felt in dealing with the matter.

εἰκὼν...ὑπάρχων, the immediate note of the 'likeness' in Gen. is authority over the rest of creation (though in Gen., *ll. cc.*, no distinction is drawn between the sexes in this respect). And it is this aspect which is employed here: man has a derivative supremacy which constitutes his likeness to God, and that should be marked by the unveiled head. δόξα is not used in Gen. in this connexion: and must therefore be taken as S. Paul's interpretation of εἰκὼν: man's likeness in supremacy to God is a revelation of God's supremacy: in it God's supremacy is made clear to men. ὑπάρχων, being by his created nature.

ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν: the actual phrase does not seem to be suggested by anything in the relevant passages of Gen., and must be taken simply as the outcome of the present argument: but no doubt it corresponds to what we may call the secondary character of the creation of woman, made out of the primal man. She is the δόξα ἀνδρός as derived from him and in a sense representing and revealing his nature; and as such is subordinate.

8. οὗ γάρ ἐστιν κ.τ.λ. explains this subordinate relation by reference to Gen. ii. 22, 23.

10. διὰ τοῦτο ὀφείλει, 'because she is in this subordinate relation, because the aim of her being in the first instance centres upon the man, her husband': τοῦτο sums up vv. 7 9. ἡ γυνή, the woman, or wife.

ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. Two translations of the words as they stand are given, (1) 'to wear authority upon her head': in this case, ἐξουσίαν is taken as naming the thing, instead of the symbol of the thing, and stands for 'the veil.' So most commentators following Photius (Cramer) τοῦτ' ἐστιν τὴν τοῦ ἀνδρὸς ἐξουσίαν καὶ κυριότητα...ὀφείλει ἔχειν καὶ ἐπιδείκνυσθαι ἐπ' αὐτῆς τῆς κεφαλῆς...διὰ τοῦ κατακαλύπτεσθαι; so, e.g., Evans, Rutherford, Lietzm., Eberling. In this case ἐξουσίαν does not mean her own authority, but the man's authority: Ramsay (*Cities of S. Paul*, pp. 202 ff.) heaps scorn on this interpretation. It is in fact a scarcely possible rendering of ἐξουσίαν ἔχειν. (2) 'to keep, maintain, exercise authority over her head,' 'to keep her head under control' by veiling it. In this case, the authority is primarily the woman's own, exercised over her head by veiling it; but in so exercising it, she acknowledges the authority of her husband: she veils herself to all but her husband; so Pott (ap. Heinr.) 'Mulierem oportet servare jus s. potestatem in caput suum, sc. eo quod illud velo obtegat.' This is not against the context (Heinr.): as the object of the woman's action is the acknowledgment of her relation to her husband; and it is in agreement with the

regular usage of *ἐξουσίαν ἔχειν*, cf. Rev. xiv. 18, xx. 6, and analogous constructions (Mt. x. 1; Rom. ix. 21; 1 Cor. vii. 37 al.), cf. Plummer's suggestion, p. 232. The veil in this case marks not the authority of the husband over the wife, but the wife's willing acknowledgment of her relation to her husband, and this is a quite natural meaning.

διὰ τοὺς ἀγγέλους, 'because of the angels.' The simplest explanation of this phrase is to regard it as referring to the angels present in Christian worship, and concerned with the ascent of prayers to the Throne: cf. Tobit xii. 12 f., Rev. iii. 3 ff. (Swete), and Enoch ix. 10 (Charles' n. 'The intercession of angels...was evidently a popular doctrine'). Cf. 1 Tim. v. 21 (the angels present at an assembly for judgment) and, indirectly, Heb. i. 14, and, for a perversion of the thought, Col. ii. 18. The presence of angels is an additional incentive to orderly and seemly bearing.

Others take it of evil angels present, from whom the woman might be in danger, if she kept her head uncovered, and refer it to the story of fallen angels in Gen. vi. 1 ff., much developed in later Jewish literature (e.g. Enoch), and paralleled by heathen beliefs about demons (Lietzm. after Tertull. *c. Marc.* v. 8, *de virg. vel.* 7 al.). But *οἱ ἄγγελοι* in N.T. always = good angels, and it is inconceivable that S. Paul could have used the phrase here, without further definition, of evil beings, as if it were a natural thought that Christians at prayer were surrounded by such. Moreover this would require the whole head and face to be covered, which does not seem consistent with v. 5. Weiss hazards the suggestion that *ἐξουσίαν* was a technical term of magic; and that the veil has a significance in magic rites. But this would be a warning to the woman to protect herself by the magic power of the veil against evil angels, and evidently the fact that *δυνάμεις* is so used is no justification for the conjecture. Moreover it is surely inconceivable that S. Paul could be using in this casual way an argument which implies a belief in this very crude magic.

But neither of these explanations satisfies the logical requirements of the sentence. 'Because woman is not a man but man's "glory," because she was created for the sake of the man, it is her duty (*not* her need or safeguard) to veil her head (*not* her face too, if she is to pray or prophesy) because of the angels': that is to say, the argument requires that 'the angels' should have some special interest in the woman's acknowledging this relation to man. Clearly there is no point in regarding the veiling as a precaution against evil angels: nor as due to the good angels present at worship, unless they are interested in this particular womanly duty. Heinr. therefore suggests that the angels are interested because, according to Jewish ideas (here in touch

with Hellenistic conceptions), the angels were instruments and mediators of the creation and government of the world. Against this it is argued that for S. Paul at least this idea is not proved; for him Christ is the agent both of creation and government, and no other. But H. is clearly right in looking for an interpretation of the riddle to Gen. i. 26, ii. 18, 22: and Le Brun (*Zeitschrift für N.T. Wissenschaft*, Nov. 1913) finds the answer in the plural *ποιήσωμεν* (Gen. i. 26, ii. 18; cf. also Job xxxviii. 7): this according to a current Jewish interpretation (Philo 1, 556 Mangey *διαλέγεται μὲν οὖν ὁ τῶν ὄλων πατὴρ ταῖς ἐαυτοῦ δυνάμεσιν*: Targ. Jer. 1, Pesikta, 150 b) was addressed to the angels as forming a heavenly council of God, witnesses of His purpose and acts. But Philo in this passage does regard the angels as actually assisting in creation—i.e. of those parts of human nature which were liable to sin. They were witnesses therefore of woman's original derivation from man contrary to human experience of 'man born of woman.' They are watchful observers now of things on earth (cf. iv. 9, 1 Pet. i. 14; a common Jewish thought) and especially present at assemblies for worship (Ps. cxxxvii. 1; Tobit u. s. etc.). Their knowledge therefore of the true relation is reasonably appealed to, as an additional motive for this practice. Le Brun further suggests that the angels are mentioned here rather than God (*διὰ τὸν θεόν*), because that would be too solemn an appeal in the circumstances (cf. also Lk. xv. 10, xii. 8; cf. Mt. x. 32), and rather than man (*διὰ τὸν ἄνδρα*) because it is quite conceivable that men at Corinth approved of the freedom in women.

11. *πλὴν κ.τ.λ.* 'However,' the argument must not be pressed as though man did not need woman, or woman man 'in the Lord': in that common life and service each has place. Cf. Gal. iii. 28: but here the thought is of the mutual necessity of the relation 'in the Lord' rather than of its abolition.

ἐν κυρίῳ, cf. vii. 22 n., 39, in the relation of the Christian to the Lord, in the common life and service.

12. *ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός* in original creation, as above; *οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός* in the order of natural birth.

τὰ δὲ πάντα ἐκ τοῦ θεοῦ, all this, these mutual relations and obligations, are God's ordinance. Cf. 2 Cor. v. 18.

13-15. A final appeal, first to their own judgment of what is fitting in worship and then to what is natural, as shown by the common feeling in the matter.

13. *ἐν ὑμῖν αὐτοῖς κρίνατε*, cf. x. 15: and for *ἐν ὑ. α.* cf. *ἐν τῇ ἰδίᾳ καρδίᾳ*, vii. 37. *κρίνατε* = decide the matter, once for all, cf. *ll. cc.* and 2 Cor. ii. 1; Tit. iii. 12.

πρέπον ἐστίν, i.e. not merely for the woman, but as a Church rule: otherwise *γυναικί* would be required, as Mt. iii. 15; Heb. ii. 10.

τῷ θεῷ προσεύχεσθαι, the full phrase to emphasise the propriety of the utmost reverence and decorum.

14. οὐδὲ ἡ φύσις αὐτῇ κ.τ.λ., 'has a Stoic ring,' Clemen, p. 67; 'genuine Stoicism,' Lietzm. who however points out that S. Paul does not carry through the argument as a Stoic would, but appeals to *ἀντιμία* and *δόξα*. The fact is that there is nothing characteristically Stoic in this reference to nature: it is an appeal to natural feeling, not to natural laws. The most that can be said is that it is a use of popular language moulded roughly on Stoic ideas, cf. Bonhöffer, p. 147. There is no exact parallel to this in N.T.: nearest perh. Rom. ii. 14, but there *φύσει* is in direct antithesis to the special help of revelation. Here perhaps the same thought is present: the arguments so far have been drawn from O.T. or Christian feeling: finally he appeals to natural feeling, which they must all be aware of and which dictated contemporary custom. The custom must have been prevalent at the time, but it had not always been so, see Wetst.

16. εἰ δέ τις δοκεῖ φιλόνηκος εἶναι κ.τ.λ., he finally dismisses the question, as against cavillers, by an appeal to the custom of the churches. *δοκεῖ* = 'thinks fit, is determined,' cf. Mt. iii. 9, = *δοκεῖ αὐτῷ* (cf. Acts xxvi. 9; L. & S. *ad verb.* II. 3), not || Heb. iv. 1.

φιλόνηκος, cf. Ezek. iii. 7, LXX (only), 'contentious,' 'disputatious,' 'cavilling.'

συνήθειαν, cf. viii. 7; Joh. xviii. 39, 'such a custom,' i.e. of women praying unveiled.

ἡμεῖς...οὐκ ἔχομεν. This would seem to mean the Church in Corinth, in which S. Paul includes himself. This is in accordance with the hint given in v. 2, that the question was raised only by some in the Church, not by the Church itself.

οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ—'nor (any of) the churches of God,' cf. 1 Thess. ii. 14; 2 Thess. i. 4, the only places where the plural is used in this phrase: for the sing. cf. i. 1 al. The phrase is pec. to S. Paul (see Acts xx. 28).

17-34. In passing to a second point of order in the assemblies, he comes to a more serious subject and qualifies the note of praise (v. 2): here at least they had not kept his *παραδόσεις*; and it was not merely a minority which were neglecting them. There were serious defects in the character of their assemblies for worship owing to the presence of parties or cliques among them: and these defects came to a head in their method of celebrating the Lord's Supper. The glaring incon-

sistency of this method with the object of the institution is set forth; and brief rules are given for avoiding it. See *Introd.* p. xlvii f.

17. **τοῦτο δὲ παραγγέλλων.** 'But in giving this charge, I do not praise....' The reference of **τοῦτο** is formally ambiguous, but it can hardly refer to what has gone before; both the **δὲ** and the emphatic position of **τοῦτο** indicate the passage to a new matter; and the **οὐκ ἐπαινῶ** is in direct contrast to **ἐπαινῶ δὲ** of *v.* 2: moreover the participial clause must qualify **οὐκ ἐπαινῶ**. At the same time, what 'the charge' is, is not clearly stated. The statement of the circumstances which make a charge necessary follows first: then, in contrast, a statement of the original institution and its object: and not till *v.* 28 do we come to definite orders. This difficulty has again led to the suggestion that we have here a section of the first letter of all, inserted here with some violence. See *Introd.*, p. lxx.

παραγγέλλειν = 'to charge, enjoin' always in N.T., and so **παραγγελία** = an injunction or charge. **ὅτι**, 'because.'

οὐκ εἰς τὸ κρεῖσσον...συνέρχεσθε, 'your assemblies tend not to improvement but to deterioration': the comparatives refer to the moral effect of the assemblies.

18. **πρῶτον μὲν γάρ.** There is no formal second to this first: it is possible that S. Paul is content to deal with the most serious defect, and leaves others for treatment in person, *v.* 34*b*. But it is also possible that the second main defect concerned the use of spiritual powers in the assemblies, dealt with in *cc.* xii. ff. Compare for similar omissions of a second clause *Rom.* i. 8, iii. 2, x. 1: Blass, p. 267.

ἐν ἐκκλησίᾳ, 'in assembly,' 'in meeting' = as a congregation, here for the purpose of celebrating the Lord's Supper, cf. *xiv.* 19, 28, 35, 3 *Joh.* 6: also with *art.* *xiv.* 34: cf. **ἐν συναγωγῇ** *Joh.* vi. 59, xviii. 20 (*Hort, Eccles.*, p. 118).

ἀκούω = 'I am told': he is dealing not with a question put by the Corinthians but with a report that has reached him, cf. *v.* 1.

σχίσματα ἐν ὑμῖν ὑπάρχειν, 'that there is a state of division among you.' It seems improbable that there is any connexion between these **σχίσματα** and the condition dealt with in *i.* 10: these quarrels exist, and S. Paul fears that **σχίσματα** may ensue: here the **σχίσματα** already exist: there the ground of quarrel is the choice of different leaders, and comparison of their wisdom: here the **σχ.** are on more sordid lines of distinctions of wealth. A parallel to the present case is *xii.* 25. **ὑπάρχειν** = are already in full course.

καὶ μέρος τι πιστεύω: he guards himself against the charge of credulity and suspicion.

19. **δεῖ γὰρ καὶ αἰρέσεις.** It is in human nature, due to the sin in man, that such things should happen. Others see in **δεῖ** a reference to 'a word of the Lord': as in *Did.* 6, 5, *ὡς καὶ ὁ κύριος καὶ ὁ σωτὴρ ἡμῶν ἔφη ὅτι ἔσονται αἰρέσεις καὶ σχίσματα.* So Justin, *Dial.* 35, *ἔσονται σχίσματα καὶ αἰρέσεις.*

αἰρέσεις, used in Acts of the parties of Sadducees, Pharisees, and Christians, not quite so much as 'sects'; 'schools' or 'parties.' It differs from **σχίσματα** only in emphasising the part which individual choice and fancy play in driving men asunder; and so explains **δεῖ**. In S. Paul Gal. v. 20 (only) between *διχοστασίαι* and *φθόνοι*. **καὶ** just marks the emphasis of the more definite word.

ἵνα καὶ οἱ δόκιμοι κ.τ.λ., the divine purpose brought about through the human weakness. **οἱ δόκιμοι**, cf. Rom. xvi. 10; 2 Tim. ii. 15: the men who stand the strain of trial; cf. James i. 12. The judge of course is God: cf. ix. 27: *φανερὸν...ἐν ὑμῖν* manifest in your judgment, as they are approved by God; cf. vi. 2.

20. **συνερχομένων οὖν ὑμῶν: οὖν** resumptive, 'well then,' explains **σχίσματα**. See Blass, p. 273. **ἐπὶ τὸ αὐτό**, cf. xiv. 23; Mt. xxii. 34; Acts ii. 1, iv. 26, with the same or similar verbs (*συν-*) or *ὁμοῦ*: a natural pleonasm = *ἐπὶ τὸν αὐτὸν τόπον*.

οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν, 'it is not an eating of a supper of the Lord,' 'there is no eating of a Lord's Supper.' This makes a better contrast with the succeeding clause than to take *οὐκ ἔστι* = it is not possible. The contrast lies between what ought to happen, and what actually happens. In theory they are all fellow guests at the Lord's Table: in practice they behave as if they were dining alone at their own table.

κυριακὸν δεῖπνον = a supper at which the Lord is host and provides the food. For the adj. Rev. i. 10 only: for *δεῖπνον* Evv., Rev. xix. 9, 17 only: in Joh. xiii. 2, 4, xxi. 20 alone is it used of the last supper. The absence of the article emphasises the character of the meal. **κυριακὸν** following the predominant use in S. Paul must refer to the Lord Jesus: cf. *τράπεζα κυρίου* x. 21. This then is the leading conception of the whole meeting in this context. The word *κυριακός* in ordinary use = imperial (cf. Deissm. *B.S.* II. p. 44 f.): but it is unnecessary to suppose that S. Paul borrowed the adj. from that use: it was natural to use it as soon as the term *κύριος* was applied to Jesus. The protest implies that the meal was already called by this name.

21. **ἕκαστος γὰρ**, it is not a 'Lord's Supper' because each one treats it as if it were his own, and he not even host, but solitary. **τὸ ἴδιον δ.** in strong antithesis to *κυρ.* but it also implies the supper, which 'he has brought with him,' he eats without sharing.

ἐν τῷ φαγεῖν = at the meal (φαγεῖν is always constative in N.T., M. p. 111), so εἰς τὸ φαγεῖν, v. 33 : this seems to decide the meaning of προλαμβάνει as = he takes his own supper before any of it can be distributed to others. The picture is of the people at table, each putting his contribution on the table ; then each sets to work on his own, giving none for sharing. Such action took away all pretence of a common meal, was uncivil to the company, resulted in great inequalities, and was bound to put the less well-provided out of countenance. It is a strange picture in itself, and still more strange if, as it appears, the celebration of the Eucharist was connected with this meal. See *Intro.* p. xlvii f.

καὶ ὃς μὲν πεινᾷ..., 'and one has too little to eat, another more than enough to drink.' It is clear that there was a common meal, such as was later called ἀγάπη (Jude 12), apparently preceding the Eucharist.

22. μὴ γάρ. 'Why, have you really...?' Cf. Mt. xxvii. 23, Blass, p. 274. μὴ interr. 'it surely cannot be that,' cf. Mt. xxvi. 25 : and for μὴ...οὐ Rom. x. 18, cf. Blass, p. 254.

εἰς τὸ ἐσθλεῖν καὶ πίνειν, 'for your eating and drinking,' if that is all you assemble for.

ἢ...καταφρονεῖτε, 'or, if that is not the reason, do you purposely slight, make a point of slighting...and shaming...'

τῆς ἐκκλησίας τοῦ θεοῦ, 'the congregation of God': ἐκκλ. here in the same sense as in v. 18, of the assembly gathered for the common meal : but τοῦ θεοῦ emphasises the character of this assembly and heightens the rebuke ; see on x. 32.

καταφρονεῖτε, cf. Mt. xviii. 10.

τοὺς μὴ ἔχοντας = 'the poor,' the 'have-nots.' Cf. Field *ad loc.* ; cf. 2 Cor. viii. 12 ; Mt. viii. 12 al.

τί εἶπω ὑμῖν ; ἐπαινέσω ὑμᾶς ; prob. subj. in both cases, i.e. deliberative.

23. ἐγὼ γάρ κ.τ.λ. Against this misuse of the common meal, shameless on the simplest view of such a meal, S. Paul sets the true and full character of the meal and the object of the meeting : the 'Lord's Supper' is founded upon a command of the Lord Himself, and gets its character from the Lord's own words and actions in instituting it : in their perversion of it, they are not merely sinning against the brethren but forgetting and destroying its fundamental character.

ἐγὼ—ὑμῖν. The ἐγὼ is emphatic, not so much as insisting on S. Paul's personal apprehension of this matter, but in antithesis to ὑμῖν ; what *I* learnt, *I* taught to *you* = 'you know as well as I.'

There is nothing in the context to suggest that he is insisting on his own apostolic fullness of knowledge.

παρέλαβον—παρέδωκα are correlatives = learn—teach, received—gave, cf. xv. 3; 2 Thess. iii. 16; Mk vii. 3, 4, and for parallels to *παραλαμβάνειν*, cf. Gal. i. 12; Phl. iv. 9. Not so in LXX, but common in Rabbinic use (Weiss). Cf. Polyb. Schweig., Index, p. 436, Epictet. *ἐκ τινος τεχνικῆς παραλήψεως διδασκόμεθα*, Zahn, *Eintl.*, p. 171.

ἀπὸ τοῦ κυρίου: **ἀπὸ** is found only here after *παραλ.*: *παρὰ* in Gal. i. 12; 1 Th. ii. 13, iv. 1; 2 Thess. iii. 6, in all cases of the direct teacher. The use of **ἀπὸ** here, instead of the obvious *παρά*, indicates a different sense and suggests that the 'teaching' was received from others directly, but ultimately from the Lord and throughout on His authority. He names the original authority, clearly to give the greater weight to his argument. Some comm. take it of a direct revelation; but there is no such probability of this as to outweigh the above facts of usage. However, when this is asserted to be an 'historical tradition' it must not be forgotten that it is the 'tradition' of eye-witnesses and that the present record depends upon eye-witness at one remove. Weiss, p. 284, rightly insists that there is no contradiction between this dependence on others for the historical facts and his independence in regard to the fundamental subject of the Gospel, Gal. i. 11 f.

ὁ καὶ παρέδωκα ὑμῖν, 'which I in turn delivered (taught) to you': this then formed part of S. Paul's original instructions at Corinth, as it had formed part of what he had been taught by the eye-witnesses, cf. xv. 3.

ὅτι ὁ κύριος Ἰησοῦς. The name is introduced, because he is referring to a definite act of the Lord in His earthly life, cf. Rom. xiv. 14 n.

Was there a recital of the Institution already? What is the earliest evidence for such a recital? It is not necessarily implied here. See Brightman, *Liturgies*, p. 20.

ἐν τῇ νυκτὶ ἣ παρέδιδετο: on the form, cf. Deissm., *B. S.*, II. p. 20; Blass, p. 49: *δεδίδετο*, Acts iv. 35; *ἀπέδετο*, Heb. xii. 16. The only reference to the Betrayal in the Epp., exc. perhaps Rom. iv. 25. The tense shows that it refers to the betrayal by Judas: 'on that night on which He was being betrayed': the words suggest the awful solemnity of the occasion, the close connexion with the atoning Death, and the contrast between the sin of the traitor and the invincible love of the Saviour: these elements at least are present in the thought. For *ἐν τῇ νυκτὶ*, cf. Joh. xiii. 30. The close particularity of this statement shows (1) that S. Paul's enquiries of the original

apostles had been particular and even minute; as would be natural in one who was not an eye-witness but had an interest in satisfying himself thoroughly about the events (see n. on *ἐτάφη* xv. 3); (2) that the account he received had stamped itself upon his imagination pictorially, so to say: as again seems most natural, to anyone who tries to picture to himself the occasion when S. Peter, let us say, told the whole story to S. Paul at Jerusalem, perhaps in the Upper Chamber itself.

ἐλαβεν ἄρτον = λαβὼν ἄρτον, Mt., Mk, Lk.: a loaf or cake: 'one of the thin cakes of bread used for the Paschal meal: more like our biscuit or oat-cakes than ordinary loaves,' Plummer.

24. καὶ εὐχαριστήσας, Mk, Mt. have εὐλογήσας of the Bread. εὐχαριστήσας of the Cup: Lk. εὐχαρ. of both.

ἐκλασεν, so Mk, Mt., Lk.: S. Paul omits καὶ ἔδωκεν αὐτοῖς, Mk, Lk., δούς, Mt.

τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν, cf. λάβετε, τοῦτό ἐστιν τὸ σῶμά μου Mk, λάβετε, φάγετε, τοῦτό ἐστιν τὸ σῶμά μου, Mt. [Lk.] agrees closely with S. Paul but adds διδόμενον. There is a very strong consensus of authority for the omission of any participle here: some authorities supply κλῶμενον, one θρυπτόμενον, some διδόμενον, cf. W. H. App. It is to be noted that the insertion in Lk. (if it is an insertion) is early evidence for the reading διδόμενον here. On the other hand Syr.vt. has the insertion in Lk. in the form of the text as here given. While the MS. evidence is strong, and perhaps decisive, the resultant text is difficult: Field points out that we cannot supply κλῶμενον from ἐκλασε, as an ellipsis in the Lord's words could not be explained by a description of His action: and suggests that the only possible explanation of the text is that the action of breaking takes the place of the word; 'this is My Body which is [here He breaks the bread] for you.' Heinr. gives this explanation. But n. the remarkable order in text, τοῦτό μου ἐ. τὸ σῶμα, not τοῦτό ἐστι τὸ σῶμά μου: i.e. 'This is of Me the Body for you,' this seems to suggest the thought of the Body of the Incarnation: the whole mystery of the Incarnation is 'for you,' 'on your behalf,' throughout the whole σωματικῶς life as well as now being broken in the sacrificial death.

Did our Lord use the words τὸ ὑπὲρ ὑμῶν? or are they really an interpretative addition, made by S. Paul or in the tradition as he received it?

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, 'this do for the remembering of Me,' i.e. make a practice of doing what I am now doing,' primarily referring to the breaking of the bread with thanksgiving, but including the representation of the action which is referred to in the

words τὸ ὑπὲρ ὑμῶν. The action of the Lord was not a mere breaking of bread with thanksgiving: it was an acted parable of His offering of His Body on behalf of men. The representation of that action must be included in what is to be called to mind. The clause is peculiar to this account.

εἰς τὴν ἐμὴν ἀνάμνησιν: ἀνάμνησις occurs (in W. H.) here only, [Lk.] *l.c.* and Heb. x. 3. In the last passage it = a 'recalling, remembering,' the verbal having its definite meaning of process (see Westc.): so here = 'to ensure the continual remembering of Me.' The whole action is enjoined as a regular means of bringing before the minds of the disciples the Lord Himself, in direct connexion with His sacrifice of Himself and His communication to them of that human nature which was the material of the sacrifice. The words are strictly appropriate to the occasion: the Passover itself was a memorial of the redemption of Israel from Egypt (cf. Exod. xii. 14, xiii. 3, 9); and the emphatic ἐμὴν seems to fix this reference, cf. v. 7. There seems to be no reference to the use of the word (or μνημόσυνον) in connexion with certain O.T. sacrifices where the idea is either that the offerer is reminded of his sins (Num. v. 15) or God is reminded of the offerer and his needs (Lev. ii. 2, xxiv. 7; Num. x. 10; cf. Acts x. 4).

ἐμὴν: the poss. adj. is always emphatic: here it represents the objective genitive, a rare use, only here in N.T. unless perh. Joh. xv. 9. Winer, § 22, 7, quotes Rom. xi. 31, xv. 4; 1 Cor. xv. 31 (?), xvi. 17 (?) and some classical instances. Here again the question is raised whether these words are an addition made by S. Paul or even earlier to mark the character of the meal as a commemoration (so Weiss, cf. Lietzm.), or whether they were uttered by the Lord Himself. The only substantial ground for the former view is the opinion that S. Paul is a less direct witness than S. Mark, but this is not the case. See below.

25. ὡσαύτως καὶ τὸ ποτήριον, 'in the same manner [He took] also the cup.' Sc. ἔλαβε καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς: τὸ π., the cup which was there.

μετὰ τὸ δεῖπνῆσαι, 'after the supper was finished': pec. to S. Paul and [Lk.]. Assuming that S. Paul had this account from S. Peter or one of those who were present, his preservation of this detail in explicit terms is natural: he had not been present, and he would therefore endeavour to fix the whole action and its meaning in his mind, by the most realistic apprehension of details.

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι: 'the fresh covenant' which I institute to supersede the old covenant of the law, 'in My blood' in contrast with the blood of the sacrificial victims. Both

substantives involve a direct reference to the old order: the covenant defining the relation of God to His people, the shedding of blood marking the condition of 'forgiveness of sins' which was essential to the covenant. So Jer., xxxi. (xxxviii.) 31-34 qu. Heb. viii. 8 ff., sees in the new covenant, which is to take the place of the old that has been broken, two main features, namely, the forgiveness of sins and the spiritual renewal of the heart by the inspired knowledge of God. And it can hardly be doubted that the author of Hebrews in applying this hint of Jeremiah to his theme has in mind the Lord's words here recorded (cf. esp. ix. 14) and thinks of the Blood of the Cup as well as of Calvary. In fact the whole chap. x. might well be treated as an exposition of these words. On διαθήκη see M.M. s.v.

ἡ καινὴ διαθήκη, Mk τὸ αἷμα μου τῆς διαθήκης; so Mt.: [Lk.] as here.

ἐν τῷ ἐμῷ αἵματι with ἡ διαθήκη, but gaining emphasis from the order, and the position of ἐστίν—'the fresh covenant, a covenant in My Blood.' Compare this with Mk:

τοῦτο τὸ ποτήριον	τοῦτό ἐστι τὸ αἷμά μου
ἡ καινὴ διαθήκη ἐστίν	τῆς διαθήκης
ἐν τῷ ἐμῷ αἵματι	τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

N. in both cases the article with διαθήκη, as if the (new) covenant was an idea with which the hearers were familiar. In both cases the possessive is attached to αἷμα, not to διαθήκη. Mk's τὸ ἐκχυννόμεν. is represented by ἐν τῷ ἐ. αἷμ.

Mk = this is My Blood which mediates the Covenant.

P. = this is the Covenant which is mediated by My Blood.

Mk τοῦτο = this cup of wine which I hold in My Hand and have blessed. = τοῦτο τὸ ποτήριον here.

Here again the words as given by S. Paul seem to hint at the wide extension of meaning—the new covenant which He came to establish is here represented finally as mediated by His Blood—offered to God with thanksgiving, and communicated to them for the new life in the new covenant.

The fresh covenant is the new relation established between God and man by the Incarnation: that relation is now being actualised for men by the offering of the Blood which is the life, and the communication of the life in that Blood to them.

τοῦτο ποιεῖτε . . . Once again the memorial aspect of the action as preserved by the Church is emphasised and referred to the Lord's own command. In both places this sentence is peculiar to S. Paul. But it must be noted that his authority is at least as good as S. Mark's, our other primary witness: and that the motives for full and exact

reproduction of what he was told were stronger in his case, just because he was enquiring to instruct and satisfy himself on the cardinal matters of the Gospel which he had newly found and was to preach; while S. Mark was probably a recorder of the frequently repeated teachings of another and might be content if he got the main points. The words (*τοῦτο ποιεῖτε*) seem to refer to the whole action with the cup, the taking, blessing and passing round.

ὡσάκις ἐὰν πίνητε: ἐὰν of course is simply the current form of *ἄν* (M., p. 416) = 'as often as, however often that may be': no frequency of repetition is to obliterate the full memorial significance of the action. The insistence on this aspect of the action is of course peculiarly in point, when in the practice of the Corinthians there had been so much that implied forgetting.

26. ὡσάκις γὰρ ἐὰν κ.τ.λ. S. Paul passes from the recitation of the Lord's words to his own interpretation, with a view to his immediate object. **γὰρ**, 'the fact is,' 'indeed': so best here, cf. Winer, p. 559, qu. Mt. ii. 2; 1 Cor. iv. 9; 2 Cor. xi. 5; Phl. iii. 20. He takes up the point of *ἀνάμνησις*, 'the feast is in fact a remembering—you announce in it the Lord's Death.'

τὸν θάνατον τοῦ κ. καταγγέλλετε: he takes this as admitted, and deduces that they are 'doing this for the remembering of Me'; therefore that the Bread and Wine of the Eucharist are what they were in the Lord's Hands, and, consequently, demand a worthy attitude in the recipient. **καταγγέλλειν** only Acts and Paul, = 'proclaim,' almost always of the Gospel, or its subject matter. The whole action of the Eucharist is thus the proclamation of the atoning Death, as really as the preaching of the apostles is the proclamation of the way of salvation. A parallel to a proclamation by action would be found in the Passover ritual, and for Gentile Christians in the rites of the mysteries. So *pres.* = 'continue to proclaim.'

ἄχρι οὗ ἐλθῇ, 'until He shall have come': the Eucharist is for a remembering of Him who died, but it also looks forward necessarily to His Return: it is the sacrament of the Unseen Presence, fraught with the achievement of the past and the promise of the future. The bare simplicity of the phrase 'till He be come' shows the actuality of the hope in S. Paul's mind.

As the proclamation is by action, in which the reception is an integral part, it is implied that there is a real participation of the offered Body and Blood, as means of the abiding union of the believer with the Saviour, during this time of waiting. Then the consequence follows in *v.* 27 (*ὥστε*).

27. ὥστε κ.τ.λ.: τοῦ κυρίου is to be taken with both accusatives: the

bread and the cup which the Lord blessed and blesses, cf. *τράπεζα κυρίου, κυριακὸν δείπνον*.

ἀναξίως, in a manner and spirit unworthy of their character, as was the case with those whose conduct is described in *vv. 21, 22*.

ἐνοχος ἔσται, will have to answer for: the mention of the Coming brings to mind the Judgment. *ἐνοχος* w. gen. = both 'liable to' of punishment (Mt. xxvi. 66) and 'liable for' (Mk iii. 29; James ii. 10) of actions: w. dat. 'liable to' an authority (Mt. v. 21): so here 'liable for' the (neglect or misuse of the) Body and Blood of the Lord. See Kennedy, p. 276: cf. Heb. vi. 6.

28. *δοκιμαζέτω δὲ κ.τ.λ.*, cf. 2 Cor. xiii. 5; Gal. vi. 4: 'let a man test himself,' i.e. whether his spirit and temper of mind is *οὐκ ἀνάξιον* of the feast to which he comes; whether he is in the frame of mind which can offer to God and be in full charity with his fellows, whether he can 'do this for the remembering of' the Lord.

καὶ οὕτως: and so, and only so: n. the force of the repeated mention of both the Bread and the Cup.

29. *κρίμα ἐ. ἐσθίει...* Cf. Rom. xiii. 2 = 'passes sentence upon himself by eating.' *μὴ διακρίνων* ..., 'if he does not distinguish,' cf. iv. 7, Mt. xvi. 3. *διακρ.* w. accus. simply = 'to distinguish a person or thing' from other persons and things: so here sc. 'from common food.'

30. *δι' τοῦτο*, because of this lack of discrimination, judgments come. *πολλοὶ κ.τ.λ.*, it is clear that S. Paul sees in the prevalence of sickness, infirmity and death a judgment on the Church for its defects. *κοιμῶνται* = 'fall asleep,' from time to time, cf. 1 Thess. iv. 13, where see Milligan's note on the use of the word.

31. *εἰ δὲ ἑαυτοὺς διεκρίνομεν*—if we had been in the habit of distinguishing ourselves, i.e. of distinguishing between what we are and what we ought to be before coming to the Lord's Supper: practically = *ἐδοκιμάζομεν*. Cf. LXX Job xii. 11, *νοῦς ῥήματα διακρίνει*, xxiii. 10 *διέκρινεν δέ με ὥσπερ τὸ χρυσὸν*: and 1 Joh. iv. 1 *δοκιμάζετε τὰ πνεύματα* with 1 Cor. xii. 10 *διάκρισις πνευμάτων*, xiv. 29 (Weiss). The same meaning must be kept, and indeed is needed: it is not a question strictly of judging but of distinguishing the proper attitude and temper.

οὐκ ἂν ἐκρινόμεθα, 'we should not now be lying under these judgments of the Lord,' referring to *v. 30*.

32. *κρινόμενοι δὲ*, 'but even in these judgments we are receiving chastisements for our correction and improvement, that we may not ultimately be condemned with the (alien) world.' *κρινόμενοι* again refers to *v. 30*, and *κατακριθῶμεν* like *ἐνοχος ἔσται* points on to the

final judgment. N. that death itself is included among the judgments which have correction and improvement for their aim, cf. v. 5.

33. ὥστε, ἀδελφοί μου, 'so, consequently, my brethren'; n. the appealing word. The final and simple advice, in close correspondence with the occasion of the whole section,

συνερχόμενοι, 'when you assemble for the (this) meal.' ἐκδέχεσθε, 'wait for,' cf. xvi. 11, Acts xvii. 16. So show your brotherly union.

34. εἴ τις πεινᾷ κ.τ.λ., avoid occasion of temptation.

ἐν οἴκῳ, 'at home,' cf. xiv. 35, Mk ii. 1.

τὰ δὲ λοιπὰ...διατάξομαι. There is no direct hint as to what these other things which required regulation in connexion with the Lord's Supper were, but it is possible that S. Paul felt that the disorders were partly due to bad arrangements made for the provision and distribution of the food and for the ordering of the assembly. See Introduction, p. 1.

ὡς ἂν ἔλθω, cf. Phil. ii. 23; Rom. xv. 24 (pres.): 'when I have come, whenever that may be,' see M., p. 167; Blass, p. 272; Milligan *Pap.* 24, 6, ὡς ἐὰν βλέπῃς τὴν τιμὴν as soon as you see the price.

CHAPTER XII

xii.—xiv. *Spiritual Gifts, their Test, Value, and Exercise.*

xii. Spiritual gifts are first distinguished by a test: they must exhibit loyalty to Jesus as the divine Lord (1-3): their character is then indicated, as manifoldly different in operation and manifestation but derived all from the one divine source (4-6) and all directed to the one aim of promoting the true interest of the community, in the various ways in which individuals are gifted (7-11). This combination of unity of origin with diversity of function is shown to be consequent upon the organic character of Church life and unity, and compared to the diversity of functions within the one life of a body (12-27). Thus in the Church there is a variety of persons endowed for special services, and a variety of powers to serve special ends: not all can serve in the same way or exercise all powers (28-30).

There is therefore room for difference in importance and rank among the gifts (30). The highest gifts are to be sought (31). But (xiii.) above them all as principle and method of Christian life stands the supreme gift of love, giving meaning to all Christian thought and utterance (1-2), consistency and perfection to all Christian character (3-7), and having a character of permanence and completeness, lacking even to the highest Christian qualities apart from it (8-13).

xiv. Returning to specific 'gifts,' their difference in estimation is illustrated by the case of 'prophecy' and the gift of tongues. Prophecy is more important because it does more for the community (1-25). On this ground certain rules are given for prophecy and speaking with tongues in the assembly, and the contrary practices at Corinth must be stopped (26-36). Finally, the acceptance of this exposition may be taken as determining the true character of a prophet (37-40). While prophecy is to be encouraged, and speaking with tongues not forbidden, decency and order must be preserved.

The fundamental meaning of this exposition is first to distinguish among the ecstatic utterances those which must be attributed to the Holy Spirit and those which must be attributed to alien spirits—the Christian from the heathen: and secondly to correct the current view which assigned to ecstatic utterance a place of the highest importance

among the results of the gifts of the Spirit. S. Paul subordinates them to the ethical and truly spiritual effects; to such a degree as to revolutionise the views of the religious significance of ecstatic utterances, and indeed to prepare the way for their gradual disappearance, as a practical force in religion. Cf. Macintosh qu. on v. 1. See *Introd.*, p. liv.

1. *περὶ δὲ τῶν πνευματικῶν*. A new subject is introduced, probably one that has been raised in the Corinthian letter, cf. vii. 1, 25, viii. 1, xi. 2 and (?) xvi. 1. The subject is the proper estimate of 'spiritual' gifts and the consequent position of 'spiritual' persons. It is not clear whether *πνευμ.* here is neut. (as in xiv. 1) or masc. (as in xiv. 37). Looking to the fact that the words are a kind of heading to the whole of the subsequent discussion, it might seem best to take it as neuter, and so in the most general way 'spiritual matters,' i.e. gifts and their exercise. On the other hand, in the immediate context the references are all to persons (2, *ἦτε*; 3, *οὐδεὶς*; 7, *ἐκάστῳ*): and it is possible that what the Corinthians had asked about was the position of a *πνευματικός* and his testing. In either case, and perhaps especially in the latter case, it looks as if they used the term in a narrow sense, perhaps even only or specially of the speaking with tongues: and S. Paul's object is to widen and deepen their whole conception of spiritual character and action. Yet ii. 13, 15 are against this view: there *πν.* certainly has a wider sense than a speaker with tongues. It is possible that the ambiguity is due to the fact that the Corinthians used the word in the narrow sense, and S. Paul, without at first directly combating this view, so uses it that the wider sense becomes dominant. The widening that S. Paul applies is not so much to include other gifts and actions, beside speaking with tongues, under the head of *πνευματικά*, but to insist that all *πνευματικά* must be related to the person of the Lord as giver of the Spirit, and must be ranked by the deeper moral character and effects, their serviceableness to the whole life of the Church, rather than by the degree of marvel or abnormality which they exhibit. "Spirit" means supernatural power, yet not for S. Paul power revealed most typically in ecstatic rapture, but the ethical force from which spring such normal Christian graces as love, joy, peace, longsuffering and kindness (Gal. v. 22), which he sees to be more wonderful by far than speaking with tongues....His perception of this difference of value marks a forward step in the history of religion.' Macintosh, p. 57 f. The whole argument is a crowning instance of S. Paul's profound grasp of the person of the Lord as central to the moral and spiritual development of man's nature.

οὐ θέλω ὑμᾶς ἀγνοεῖν, see x. 1 n.

2. οἴδατε ὅτι ὅτε...ἀπαγόμενοι : this, the best supported text, can hardly be right. It is impossible to take Lietzmann's view that ὡς is a repetition of ὅτι; the sentence is too short. It is conceivable that ὡς ἄν should be taken elliptically = in every kind of way, leaving ἤγεσθε as the verb for the ὅτι clause, 'you know well that, when you were Gentiles, you were, in one way and another, always being led under overmastering control for the service of those idols, those dumb idols,' but this is strained and awkward. Nor is there the same reason for this modifying use of ὡς ἄν as in 2 Cor. x. 9. On the whole W.H.'s solution that ὅτι ὅτε is a primitive error for ὅτι ποτέ seems the simplest solution, cf. Eph. ii. 11, and for ποτέ in this connexion cf. Eph. ii. 2 f., 13, v. 8; Rom. xi. 30; Tit. iii. 3 (W. H.). Weiss favours the conj. ὡς ἀνῆγεσθε, cf. Lk. iv. 5; Ezek. xi. 1, and the use in mysteries of the upward progress of the soul.

πρὸς τὰ εἰδωλα τὰ ἄφωνα : 'dumb' was a stock Jewish epithet for idols: cf. Ps. cxv. 5; Hab. ii. 18; 3 Macc. iv. 16: but only here in N.T. If in the context there is a reference to the utterances of heathen ecstasy supposed to be prompted by demons, the epithet does not seem to be happily chosen. It would however be a parallel to the treatment of idols as 'nothing in the world' in immediate connexion with the assumption of demons as having a real existence (c. viii.).

ὡς ἄν ἤγεσθε. 'Just as you might from time to time be driven': ἄν here with the imperf., a rare example of the classical iterative, cf. M., p. 167. ἄγομαι implies external force, cf. in particular Lk. iv. 1; Rom. viii. 14; Gal. v. 18; 2 Tim. iii. 6 (2 Pet. i. 21, φερόμενοι) of being led or driven by spiritual powers—in a bad sense only here and 2 Tim. *l.c.* It is noticeable that in the many reff. to Gentile life S. Paul almost always avoids attributing its evil state to external agency, presumably lest he should minimise human responsibility, cf. Rom., p. 215: here where the question is of particular ecstatic manifestations he does not hesitate to refer to an external but evil power exercising a complete control over the human spirit. ἀπαγόμενοι is most freq. used of persons under arrest; 'praesertim ui abducere inuitum,' Schweigh. Polyb. Index—so 'under external control,' cf. Mk xiv. 44; Lk. xxi. 12: so here = 'being carried off' for the service of those dumb idols, under the control of a power outside yourselves. The power by which they were led is not mentioned expressly; but the next verse shows that there is a reference to heathen forms of ecstasy parallel to those now appearing in the Corinthian Church, which made it imperative to have some test of good and evil, true and false spirits.

3. διὸ γνωρίζω ὑμῖν: he proceeds to give a test to be applied to utterances 'in spirit.' This seems to show (1) that the question had been raised by the Corinthians, (2) that *v.* 2 definitely refers to experiences of such utterances which the Corinthians had had in their pre-Christian life. Those experiences made it essential that they should be able to decide between the Christian and the heathen πνευματικά, those which proceeded from God, and those which proceeded from devils. For γν. ὑ. cf. xv. 1, 2 Cor. viii. 1; Gal. i. 11.

οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, 'no man when speaking in (under the influence of) God's Spirit (or 'a spirit from God'): the constr. w. λαλῶν is apparently unique: but it is clear that it = when possessed and influenced by, cf. Mt. xii. 28, εἰ δὲ ἐν πν. θ. ἐγὼ ἐκβάλλω, 1 Pet. i. 12. For πνεῦμα without the article see Hort on 1 Pet. i. 12 (p. 61), 'each operation or manifestation of "the Holy Spirit" may be represented, and in the N.T. is most commonly represented, as immediately due to "a holy spirit": and much confusion has arisen from a failure to recognise this intermediate sense.' πν. θεοῦ, cf. vii. 40; 2 Cor. iii. 3; Phl. iii. 3, more precise than but not materially different from πν. ἅγιον.

The reference here seems to be to ecstatic utterances: all these were conceived as taking place under the control of some spirit; and the question arose, what kind of spirit? Cf. Mk iii. 22, 30.

ἀνάθεμα Ἰησοῦς, cf. Rom. ix. 3. This would be the most direct and absolute denial of the whole claim made on behalf of Jesus—He is not the Christ, the Lord, the Son of God; and as the curse is laid upon Him, it involves the thought that the claim was made not only for Him but by Him. It is consequently the direct antithesis to the confession Κύριος Ἰησοῦς. It would be a natural utterance in the mouth of a Jew convinced of the falseness of these claims, e.g. of Saul the persecutor. It is possible that such an exclamation had been heard in the Corinthian assembly, and that this fact occasioned the form of the statement here: but it would cover any denial of the claim made for the man Jesus; cf. 1 Thess. iv. 19, 20; 1 Joh. iv. 1 ff.

καὶ οὐδεὶς δύναται εἰπεῖν. The confession of Jesus as Lord required, both for Jew and Gentile, a revolution in thought and experience, which could only be the result of the influence of the Spirit; cf. i. 18 f. In ecstatic utterance, it was inconceivable that such an utterance could be due to the control of any but the Holy Spirit.

Κύριος Ἰησοῦς, cf. viii. 6; Rom. x. 9 (see note); 2 Cor. iv. 5; Phl. ii. 11; Acts ii. 36. 'Jesus is Lord.' The term is commonly used of Jahweh in LXX, and of God in N.T.; it asserts the supreme

Lordship of Jesus, and, considering that use, His divinity. It is the simplest summary of the Christian faith. Here the declaration implies the full confession of the Lordship of Jesus and of allegiance to Him: and that cannot be the utterance of a man under any other influence than that of the Holy Spirit. The test of the spirits then is made to depend on the relation which the utterances imply to the Lord Jesus.

The test offered in 1 Joh. iv. 1 ff. is essentially the same, though the emphasis is different; here the emphasis is on the claim of the Person Jesus to the whole-hearted allegiance of His servants, such allegiance as can be due only to the divine Lord. In 1 Joh. the emphasis is rather on the Incarnation, on the confession of the Person Jesus as the Christ incarnate. In both cases it is not so much the assertion of a doctrine as the acknowledgment of the Person in His claim upon those who make the acknowledgment: and it is the personal act of faith implied by such an acknowledgment which involves the influence of the Holy Spirit and marks His inspiration as behind the act. Faith in utterance is not a mere assertion of belief, but the confession of trust, based upon an experienced relation with the Person who is the object of the trust; and this experience is the work of the Holy Spirit: cf. Macintosh *op. cit.* p. 372: 'These great words, to be read rightly, should be read twice, the stress falling alternately on predicate and subject. Jesus is *Lord*—He lives now in the Divine Glory, omnipresent and almighty in His redeeming love. But also this Lord is *Jesus*—the Son of Man who was made in all things like His brethren, and at last bowed Himself down in shame and agony and death. Self-renouncing love on the world's throne, Christ sovereign through His passion—this in its pure essence is the apostolic faith.'

ἐν πνεύματι ἁγίῳ 'by a holy spirit'; see above on ἐν πν. θεοῦ.

4. A test has been given by which the origin of spiritual utterances may be determined, and the utterances of lying spirits may be set aside. S. Paul now goes on to indicate the lines on which good spiritual activities may be discriminated among themselves. Not all are the same; and not all have the same value.

διαφόροις δὲ... The subst. only here in N.T.: *verb* Lk. xv. 12; *infra* v. 11. The two passages in which the verb occurs show that the subst. = not merely 'diversities' but 'different assignments, distributions.' Perhaps a slight change of form gives the best rendering: 'there are varieties of gifts assigned,—varieties of services imposed—varieties of spiritual activities imparted': cf. Hebrews ii. 4. The assertion of this variety leads on to the explanation of the need of variety for organic unity—on the analogy of the body—and that to

the ranking of gifts according to value in relation to the organic unity: *vv.* 28 ff.

χαρισμάτων, cf. Rom. xii. 6 n. 'χάρις is the one gift of life in Christ common to all; χάρισμα is the special character which this gift assumes as differentiated in each': the one life and the differentiated characters are alike drawn from the Holy Spirit, who brings Christ to each, and each in his individual character to Christ: τὸ δὲ αὐτὸ πνεῦμα, and herein is the unity which at once combines and utilises the varieties of gift.

5. καὶ διαιρέσεις διακονιῶν, different services are assigned to each according to his special χάρισμα: it is implied at once that all χαρίσματα involve service; they are not for private use or glorification: and unity is again preserved not by identity of service, but by the fact that it is one and the same Lord who claims all the variety of services, as due to Him. Cf. Eph. iv. 12. The subst. is frequently used of the work of Apostles and Evangelists, etc.; cf. Col. iv. 17; 2 Cor. iv. 1; Rom. xi. 13: but also of particular acts of service to the Church as in Rom. xv. 31 al.

6. καὶ διαιρέσεις ἐνεργημάτων: ἐνεργ. here and *v.* 10 only: not in LXX, Polyb. Plut. al. := effects of action, i.e., according to S. Paul's use, of divine action, and here of the χαρίσματα in action: in *v.* 10 in a more limited sense: miraculous effects of divine action. For this connotation cf. Mt. xiv. 2 || Mk vi. 14; Gal. ii. 8, probably Gal. iii. 5: see Robinson, *Eph.*, p. 243 f.

ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν, 'who works, produces, all these effects in all persons' in whom they are produced. The context seems to dictate this limited reference for the phrase, and to bar the interpretation which would see here a reference to the universal effective action of God in creation, as perh. Eph. i. 11.

The distinction of the three pairs of clauses must not be pressed too far: the Spirit which endows with the χάρισμα is the Spirit of God, and of Christ: the services are not less services to God than to the Lord, but through the Lord: again, as *v.* 11 shows, the miraculous effects can be attributed to the Spirit, no less than to God. So again the χαρίσματα cover διακονίαι and ἐνεργήματα. The parallels rather bring out the different aspects of the endowments and activities of the Christian, according as they are regarded in relation to the Source of all powers, or to Him who conveys the power to the individual, or to the Master in whose service all is to be used. For the implicit thought of the Trinity in Unity cf. 2 Cor. xiii. 13; Eph. iv. 3-6.

7. ἐκάστω δὲ: *vv.* 4-6 emphasised the unity of origin, mediation,

and aim in all varieties of Christian endowment. This and the following verses emphasise a consequent unity in their use: they are all given, however diverse, for the service of other men, for instruction, inspiration, healing, etc. It is in the service of men that the service of the one Lord becomes practical.

δίδονται ἡ φανέρωσις = 'is being given (in the above ways) the (opportunity and duty of) manifesting': the present **δίδονται** marks the continued effect of the endowments just mentioned. **φανέρωσις** has its proper active sense 'a making manifest,' cf. 2 Cor. iv. 2, and for the verb in this connexion cf. 2 Cor. ii. 14, iv. 10, 11; Col. iv. 4. **τοῦ πνεύματος** is then the objective genitive—each man has the duty of exhibiting and making plain to others the Spirit, according to his special gift and way of service.

πρὸς τὸ συμφέρον, with a view to the interests of others or of the whole society. Cf. vii. 35, x. 33, vi. 12, x. 23; Hebr. xii. 10.

8. **ὃ μὲν γὰρ κ.τ.λ.** γὰρ shows that we have here an enumeration of some ways in which a man is enabled to manifest the Spirit for the common good. The stress is on the manifestation—a power of expounding or declaring wisdom and knowledge, powers of healing, miracles, preaching, etc. These particular opportunities then are not regarded as exclusive of other gifts, but only as eminently present in the several individuals, marking the special way in which each can best serve, but not necessarily the only way: e.g. in S. Paul all were combined.

διὰ τοῦ πνεύματος, 'by the agency of the Spirit'; **κατὰ τὸ αὐτὸ πνεῦμα**, 'according to the measure or standard of the same Spirit'; **ἐν τῷ αὐτῷ πνεύματι**, 'in union with the same Spirit': the Spirit is at once the power of achievement, the measure of achievement, and the life or atmosphere in which achievement is possible: the three prepositions combine to present the whole character of the influence and operation of the Spirit upon the man; no one way of expressing it would be sufficient by itself: yet it would probably be over-subtle to see an exclusive relevance of each preposition to the special gift with which it is associated. **δίδονται**, 'there is a constant supply,' the present is important as marking the abiding presence of the Spirit and the continued dependence upon Him.

λόγος σοφίας—λόγος γνώσεως: λόγος = a power of expressing, so as to be communicable to others. The difference between σοφία and γνώσις is not clear. The two are combined in Col. ii. 3; Rom. xi. 33. σοφία in S. Paul seems always to have a concrete and practical direction: whether applied to the Divine Wisdom as ordering events in such and such a way, or to the wisdom of the world which would

have ordered them so differently and therefore cannot see the wisdom of the divine order (i. 20, 21; Eph. iii. 10; Col. ii. 23): or the more detailed wisdom which orders a speech elaborately with a view to the end to be gained (i. 17, ii. 1; Col. i. 28); or the wisdom of the Christian ordering his way according to the will of God (cf. Col. iv. 5; 2 Cor. i. 12). It is the wisdom which uses knowledge to ensure right action. So Weiss notes that *λόγος σοφίας* belongs to the sphere of *διδασχῆ*; and is often the capacity for practical moral judgment, as in vi. 5; Rom. xvi. 19; Col. i. 9, iii. 16, iv. 5. See n. on i. 20 ff. In *γνώσις* on the other hand the thought is limited to the apprehension of truth. Cf. here i. 5, viii. 1 f., xiii. 2; Rom. ii. 20, xv. 14. Christian *γνώσις* is the apprehension of divine truth made possible by the indwelling Spirit of Christ: see on ii. 16 and cf. Gal. iv. 8: only once apparently is *γνώσις* attributed to God, Rom. xi. 33 (see n.): but cf. Col. ii. 3; 2 Pet. iii. 18: the vb however is frequently used to signify God's knowledge of man. The verbal form corresponding in meaning to *γνώσις* is *οἶδα*. Here then the exposition of wisdom will be in the widest sense the exposition of the ways of God in His dealings with men: the exposition of knowledge will be the exposition of the fundamental truths of the being and nature of God, the person of the Lord, and of the Holy Spirit, and of their relation to man. But the knowledge is not in S. Paul's view the result of intellectual effort. It is in the first place a gift (cf. xiii. 2, 8, 9 and viii. 1-9), *χάρισμα*: it is closely connected with *ἀποκάλυψις*, *μυστήριον* and *προφῆτεια*, the work in a man of the Spirit (cf. xv. 23-28, 50 f. for instances): it is essentially the intimate personal knowledge of God which depends, not upon intellect but on love, and on God's knowledge of or acquaintance with the man, cf. viii. 3 n. The word is common in this sense in the Hellenistic language of the Mysteries (Reitzenstein, pp. 117 f., 126) and would probably be familiar to the Corinthians from that use: but for S. Paul it has its connexion also, and probably primarily and principally, with 'the knowledge of God' as in the O.T. attributed to the prophets, proceeding from a revelation of God in the inner being: cf. Hosea ii. 20, Isa. xi. 2, Prov. ii. 5; Kennedy, p. 117 f., and for the converse relation Jer. i. 5, Amos iii. 2. See Add. Note, p. 261.

9. *πίστις* sc. *δίδοται*, 'there is a constant supplying of faith by the same Spirit.' Here 'faith' is rather strangely included in a list of special gifts, though it is the fundamental Christian attitude towards God and therefore required of all. The problem thus raised must be solved by help of the context. As we have seen, the various 'gifts' here are regarded as special opportunities of service, and are assigned to individuals not as excluding other gifts nor as exclusively belonging

to them, but as eminently present in them and indicating to each his best way of serving. Now faith as the fundamental requisite must be present in all and have its effect in the life of each: but it also has particular operations which tend to the service of the community in special ways. Faith fundamentally is trust in God as revealed in Christ: but this trust at once heightens the power of realising the unseen, and faith is thus the distinctive element in Christian σοφία and γνῶσις: as such it is in a special degree the qualification of the prophet (cf. Rom. xii. 6 n. and the sequence in xiii. 2) who expounds such wisdom and knowledge. Again, this trust is itself the spring and motive of Christian action, and, when present in an eminent degree, leads to great actions, not merely such as are commonly called miraculous, but all great spiritual achievement, symbolised as 'removing mountains' (xiii. 2), such as we see at the present day in the winning of heathen nations to Christ, or in the worldwide knitting up of confederations of students in the name of Christ. These achievements are the result of faith, present in individuals in an eminent degree, and turned to service. If we recognise here this special use of πίστις, the clause forms a link between the gifts of exposition, and the gifts of action, faith being the distinctive and decisive element in each: and we avoid the narrowing of the term to mean merely the power of working miracles, which makes the passage almost tautologous. It is very remarkable that in enumeration of χαρίσματα in Rom. xii. nothing is said about miraculous gifts. Cf. 1 Pet. iv. 9 and 2 Cor. viii. 7; Gal. v. 22; 2 Tim. ii. 22; 1 Tim. vi. 11.

χαρίσματα ἰαμάτων, cf. 30, 31, 'gifts of healings' which enable the possessor to heal diseases. The only instance of a gen. after χ. in N.T.: and only here and vv. 28, 30 is ἰαμα found; cf. ἰασις, Lk. xiii. 32; Acts iv. 22, 30. This is the only passage where S. Paul refers to these 'gifts of healing.' He is recorded to have exercised the gift in Acts xix. 12, xx. 9 ff. (?), xxviii. 7 ff.

10. ἐνεργήματα δυνάμεων, 'operations producing miracles.' On ἐνεργ. see above. δυνάμεις plur. = 'acts or instances of power,' in S. Paul always of miracles, cf. 28, 29, 2 Cor. xii. 12, Col. iii. 5 (w. ἐνεργῶν), cf. Heb. ii. 4, and in the sing. Rom. xv. 19, 2 Thess. ii. 9. So (plur.) Acts ii. 22, viii. 13, xix. 11 and Evv. Synn. freq. (not John). It is possible, as Weiss suggests, that the words χαρίσματα and ἐνεργήματα had come to be specialised at Corinth for these particular classes of facts: and S. Paul by his previous use of them (4, 6) is again widening the view.

προφητεία, cf. Rom. xii. 6; 1 Thess. v. 20; 1 Tim. i. 18, iv. 14. See on xiv. 1 f. How does this differ from the gift of λόγος γνῶσεως

or σοφίας? It would seem to include them, but with other objects of 'prophecy' such as οἰκοδομία, παράκλησις, παραμυθία (xiv. 3), etc. Weiss. N. its place after *λαμάτων, δυνάμεων*—no logical order.

διακρίσεις πνευμάτων, 'powers of deciding between spirits': cf. 3 n. For *διάκρισις*, 'deciding, discriminating between,' see Rom. xiv. 1 n., Heb. v. 14: and for the verb vi. 5, xiv. 29, Mt. xvi. 3. For *διάκρισις* practically = *δοκιμασία*, see on xi. 31. *πνευμάτων*, i.e. whether a particular 'spirit' is of God or not. The 'spirit' here is the power prompting a particular utterance. *γένη γλωσσῶν*, see on xiv.: 'kinds of tongues'—the power of speaking in various languages, human or other. *ἐρμηνία γλ.*, 'the power of interpreting such utterances.'

For the enumeration cf. 28 f.; Rom. xii. 6 f.; Eph. iv. 11.

11. *πάντα δὲ ταῦτα*, presumably S. Paul has enumerated all or the principal manifestations of spiritual power which were practised and recognised among the Corinthians: he now emphasises once more the common origin of all these phenomena, so far as they are in the Christian sense spiritual.

ἐνεργεῖ, 'sets at work,' tr.: cf. xii. 6 n.; Gal. iii. 5; Eph. i. 11; Phl. ii. 13. *τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα*, simply an emphatic assertion of the identity of the Power. *διαίρουσιν*, 'assigning severally to each for his special use.'

12-27. Thus two qualities in spiritual gifts have been emphasised; first their origin, in all their variety, from the one giver, the Holy Spirit; secondly, their subservience to one end, service. This complex characteristic is then illustrated by the analogy of the body, which however is not a mere analogy, but indicates the real character and condition of Christian life. It is this latter point which distinguishes S. Paul's use of the analogy from the current Stoic and other uses in which the 'body' is little more than a metaphor. It also differentiates S. Paul's use from the current 'mystery' ideas of identification with or absorption in the deity. For with S. Paul, (1) this union does not involve a suspension of the human personality but rather its reinforcement and intensification: and (2) it involves, also and necessarily, a living union with other members as well as with the Head: and this gives to his notion its predominating moral significance. S. Paul in fact lays down as simple Christian common sense, the astounding paradox that the fullest development of individuality involves the most complete realisation of an intimate living interdependence of individuals upon each other, and their common and, again, living dependence upon and union with the Person of Christ, so intimate and so living that the only language adequate to express it is to say that each of the individuals is a member of a body, and so dependent

on each and all the others, for performing its own functions; and all together form the Body of Christ, that is, derive all their life from Him, and have for their one sufficient aim and end, the living His life and doing His work. This full sense of the corporate life of the Christian in Christ, and of Christ in the whole body of Christians, is here first fully worked out by S. Paul; but it may be already implied in Gal. iii. 28; if so, it must have formed a part of S. Paul's original oral teaching. It recurs in Rom. xii. 4, 5 in a similar connexion: and with still more explicit statement in Eph. iv. 12-16.

12. καθάπερ γάρ κ.τ.λ. The connexion is with the statement just made of diversity of function assigned by the one Spirit. This suggests the analogy of the physical body where there is unity of life in variety of members: and that analogy is shown to be a spiritual reality, as exhibited in the initial rite of baptism.

τὸ σῶμα ἓν...ἓν ἐστὶν σῶμα, 'the body, i.e. the physical body as we know it, is one, a real unity, while it has a variety of members; the variety of members, without losing their variety, are still a unity in the one living body.' Both sides of the relation are equally stated.

οὕτως καὶ ὁ χριστός, 'so also the Christ' is one living unity with a variety of members: ὁ χριστός, here 'the Christ,' stands for the whole living organism, whose life is derived from the glorified Christ. (Cf. Tennyson's 'the Christ that is to be.') This very remarkable thought is paralleled in Eph. iv. 13 with i. 23. The thought is made clearer in Eph., by the definite description of Christ, as the Head of the Body, i. 22, iv. 15: but as the head is there thought of as not merely the centre of control but the source of life, it is a difference only in clearness of expression, not in the thought itself. In both passages we have the conception of the Church as a living organism bound together by the communicated life of Christ, consisting of a variety of persons all dependent upon that life, and mutually related in the single organism by that common dependence. A hint of the same thought in perhaps an even more paradoxical form is given in Gal. iii. 28 πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν Χριστῷ Ἰησοῦ, where in the context there is the same appeal to the fact that baptism unites with Christ, and annuls all former distinctions. Cf. Robinson on Eph. i. 23.

13. καὶ γὰρ ἐν ἐνὶ πνεύματι κ.τ.λ., the Spirit is the element in or with which they were baptised; cf. Mt. iii. 11 (ἐν ὕδατι); Joh. i. 33; Acts xi. 16 al. Mk i. 8 has the simple dative. The unity of this element for all is analogous to the unity of life in the body. It is the coming of the Spirit in Baptism which makes them one

body, and that the Body of Christ. *εἰς ἓν σῶμα*=so as to become or to belong to one body; cf. Eph. iv. 4. See Robinson, *J.T.S.* vii. p. 190. *ἡμεῖς πάντες*=we, all and each.

εἴτε Ἰουδαῖοι κ.τ.λ., the great religious distinction and the great social distinctions are named; cf. Gal. iii. 28. But the clause, while thoroughly appropriate in Gal. *l.c.*, seems here not to have a direct bearing on the argument. The point here is not the removal of pre-existing distinctions, but the acknowledgment of distinctions of function in the new life of the body in which they were brought. And these distinctions of function are wholly different from the old distinctions which prevented any true unity being formed at all. It is possible that the words are a primitive gloss from Gal.: otherwise for a moment S. Paul goes off to this thought, so closely connected in his mind with baptism.

καὶ πάντες ἐν πνεῦμα ἐποτίσθημεν. The metaphor appears to be used to bring out the thought that the Spirit was not merely an external element in which they were baptised but a power of life which they received into themselves for the refreshment of their own lives. The reference is by the context limited to the reception of the Holy Spirit in baptism: and the phrase puts metaphorically what is expressed by *τὸ πνεῦμα—ἐλάβομεν* in ii. 12; cf. Rom. viii. 15; Gal. iii. 2. The metaphor may be an echo of x. 4 though with a different application. The similarity of thought in Joh. iv. 13 f. is noticeable. See Kennedy, p. 239 f.

14. *καὶ γὰρ τὸ σῶμα*: the *γὰρ* picks up the thought implicit in *ἡμεῖς πάντες*. The whole of the following section deals with the physical body, and by working out the characteristics of its organisation develops the analogy; in *vv.* 24, 25, 26 the language begins to be coloured by the thought of the spiritual Body.

15. *οὐκ εἰμὶ ἐκ τοῦ σώματος*: this would seem to be a case of *ἐκ* w. gen. being used for the partitive gen.: see Blass, p. 96 f., Kuhring, p. 20, § 9. Cf. *εἶναι ἐκ τῆς οἰκίας* to be a member of the household, Milligan *Pap.* 10, 11^o. Phil. iv. 22.

16. *παρὰ τοῦτο*, 'along of this,' 'for this reason.' Blass, p. 138. Both negatives have full force: 'not for this reason is it not of the body.'

18. *νῦν δὲ*, 'but as things are,' 'but in fact.'

19. *εἰ δὲ ᾗν τὰ πάντα ἐν μέλος*, 'if all the parts had been one member, there would have been no organic composition of a body, no body at all.'

21. *οὐ δύναται κ.τ.λ.* passes to the thought of the mutual need which the members have of each other,

22. τὰ δοκοῦντα...ἀσθενέστερα ὑπάρχειν, 'those members which in themselves seem to be weaker than others': e.g. perhaps the eye or the ear.

23. καὶ ἃ δοκοῦμεν κ.τ.λ. Of the use of clothing to give seemliness and honour to the body.

24. ἀλλὰ really picks up the ἀλλὰ of v. 22: in contrast with the imagined disowning of one another by the several members, is set first the natural compensation by which men correct the inequalities of the parts of the body: and secondly the fact that by God's act in creation, the body was formed into an organic whole of mutually dependent parts, and by His act that honour was given where it was felt to be lacking. N. the emphasis is on ὁ θεὸς—God, no mere natural force.

συνεκέρασεν, 'mingled or combined into one whole': the aor. must refer to the creative act as determining the true character of the body.

τῷ ὑστερουμένῳ, cf. i. 7, viii. 8: the mid. always implies the sense or feeling of being deficient: note the personification of the members, due partly to the semi-parabolical character of the description, partly to the underlying sense of the spiritual body, whose character is being illustrated.

περισσότεραν δοὺς τιμὴν, 'giving at the same time more abundant honour.' The meaning seems to be that the instincts of decency and self-respect were implanted by God.

25. τὸ αὐτὸ ὑπὲρ ἃ. μεριμνῶσι, 'they may each and all have the same care for each other.'

26. καὶ εἴτε πάσχει..., the mutual care is expressed in detail, in language even more appropriate to the spiritual body.

27. ὑμεῖς δέ ἐστε, the analogy is stated summarily, and consequences deduced in v. 28.

σῶμα Χριστοῦ. It is very difficult to preserve in translation the shade of meaning due to the absence of the article. 'You are body of Christ' is scarcely English: yet both 'the body' and 'a body' suggest meanings which lead astray; the Corinthian Church was not itself the (whole) body, nor was it a particular body, as if there were many such. Perhaps 'You are body to Christ'—your relation to Christ is that of body, in your common relation, and members, in your several relations. Cf. Plummer. Edwards follows A. and R.V. in tr. 'the body.' Then Χριστοῦ qualifies both σῶμα and μέλη; cf. vi. 15; Eph. v. 30.

ἐκ μέρους, 'severally': not=xiii. 12. L. refers to Aristeas, § 102 and Pap. B. U. Polyb. uses κατὰ μέρος in this sense. It is not easy to see exactly how it comes to mean this. Radermacher, p. 21, suggests

that ἐκ μέρους = as parts, starting from (being) a part = μεριζόμενα, i.e. in their assigned positions.

28. καὶ οὓς μὲν ἔθετο ..., closely || v. 18. This Body is the Church: the members are persons with assigned functions. But the enumeration is irregular; first three orders of persons, then five kinds of functions: but the repetitions in vv. 29, 30 show that the statement of functions is simply an abbreviation for persons exercising the functions. Then, again, οὓς μὲν has nothing to correspond—the μὲν is taken up by the πρῶτον, and then the enumeration follows. It all reads as the result of rapid dictation.

ἔθετο. Cf. Acts xx. 28; 1 Tim. i. 12, ii. 7; 2 Tim. i. 11: the strong aorist mid. seems to be used simply in place of the active tense (not apparently class. in this sense of 'appointing'; cf. Blass, p. 186: but not here quite = 'appointed': rather) 'set' in their proper place, in the ordered system of the Church: and so parallel to τίθημι and ἐπέθησαν in 1 Pet. ii. 6, 8; so too Acts l.c.: and really = ἔδωκεν, Eph. iv. 11.

ἀποστόλους—προφῆτας—διδασκάλους. Cf. Eph. iv. 11; Rom. xii. 6–8; n. also Eph. ii. 20, iii. 5. The same order occurs twice here and in Eph. iv. 11 (with additions). The list in Eph. l.c. is closely parallel to this, both in its context and in its contents. *Apostles* are, as usual, the primary propagators of the Gospel, their number indefinite, their qualification a direct commission from the Lord: see n. on Rom. p. 225 f. *Prophets* are combined with apostles, Eph. l.c., 2 Pet. iii. 2, Rev. xviii. 20: they have, like the apostles, apparently, a general as distinguished from a local commission and are distinguished from them, partly by the absence of the immediate personal relation to the Lord, partly by the nature of their work, which is rather to reveal truth than to enlarge the borders of the Church. But, while prophets were not necessarily apostles, apostles were necessarily prophets; the larger commission includes the narrower. And both were necessarily teachers. Cf. iv. 17; Col. i. 28; 1 Tim. ii. 7; 2 Tim. i. 11. For 'prophets' see also Acts xi. 27 f., xiii. 1, xv. 32, xxii. 9, 10 (not 1 Thess. ii. 15) and below xiv. 29 f. *Teachers* include and here particularly specify the local ministers whose business it was to continue the teaching of the apostles and train the converts in religious and moral truth; cf. esp. Rom. xii. 7: the close connexion with ποιμένες in Eph. iv. 11 points to a local character: cf. perhaps for the same suggestion 2 Tim. iv. 3, Heb. v. 12, Ja. iii. 1, and Acts xiii. 1. While teaching was included in the apostolic and prophetic functions, it clearly was not confined to them, nor is there anything to show that it was limited to any other functionary in the Church: it was a distinct function though it might and no

doubt often was combined with other functions in the same person; cf. 1 Tim. v. 17. The 'liberty of teaching' is evidenced by the constant warnings against false teachers.

ἐπειτα δυνάμεις κ.τ.λ.: a marked line is drawn (1) between the permanent functions already enumerated and the occasional manifestations of spiritual power, (2) between the functions which are concerned with the high business of enlarging and building up the Church, and those which have to do with overcoming particular evils, and providing for detailed needs in the daily life of the Church. Whether we are to see grades in this second class is more difficult to say: but probably there is at least an instinctive classification on the grounds of importance. In this case the acts of power in meeting all kinds of opposition to the progress of the Gospel come first: then the special acts which alleviate the distress caused by disease; the prominence of this class is like and perhaps due to its prominence in the recorded life of the Lord (cf. Acts x. 38): then come functions of assistance and guidance in the general life of the community: and last of all as in a class by themselves 'kinds of tongues.'

δυνάμεις = 'acts of power,' the plural of abstract nouns = concrete instances. See v. 10 n. Here we should refer to the constant association of the idea of δύναμις with the λόγος of the true preachers of the Gospel; cf. ii. 4, iv. 20, 2 Cor. vi. 7, 1 Thess. i. 5, where the effect upon the hearers may include such cases as seemed to involve the special and exceptional intervention of God. Acc. to some interpreters v. 5 would give an instance. Cf. Lightfoot on Gal. iii. 5.

ἐπειτα χαρίσματα ἰαμάτων, a special instance of δυνάμεις.

ἀντιλήψεις, only here in N.T.: esp. used in LXX of help given by God, cf. Ps. xxi. 20, 2 Macc. xv. 7; and in the papyr. literature of Ptolemaic times of help sought from the king: so ἀντιλαμβάνεσθαι, ἀντιλήμπτωρ: it has therefore the definite suggestion of assistance given by governing authorities to any who are in need or oppressed. Cf. Deissm. *B.S.* i. p. 87, Milligan, *Pap.* 5, 40. This points therefore to the existence of officials such as the διάκονοι described in Pastoral Epp.; cf. Rom. xvi. 1.

κυβερνήσεις, only here in N.T. (-της lit. Acts xxvii. 11; Rev. xviii. 17). It can hardly mean anything else than functions of government, as related to the society as a whole, ἀντιλ. having special reference to dealings with individuals: in this case it would be the function of the persons variously described as προϊστάμενοι (Rom. xii. 8; 1 Th. v. 12; 1 Tim. v. 17), ἡγούμενοι (Acts vii. 10; Heb. xiii. 7, 17, 24), ἐπίσκοποι (Phl. i. 1; Acts xx. 28; 1 Tim. iii. 2; 2 Tim. i. 7). It would be a mistake to conclude because the terms are general that offices or officials to whom they refer are indefinite. As in the other

cases he is describing gifted persons by their special gifts. What is really important to observe is that S. Paul includes the ordinary functions of administration in the society among the special gifts of the Spirit: it is part of his whole intention to recall the Corinthians to a sense of due proportion in their estimate of spiritual gifts. He does not include these two functions in the repetition in *vv.* 29, 30, not because they were less directly spiritual gifts than the others, but because they were less likely to be overestimated.

γένη γλωσσῶν, see on c. xiv.

29. μὴ πάντες ἀπόστολοι; κ.τ.λ., 'surely all are not apostles?' μὴ interrog. seems to have been mainly a conversational use, see M. pp. 170, 239, commonest in Paul and John. These questions bring out, finally and sharply, the variety of gifts necessary for the life of the Church.

30. μὴ πάντες διερμηνεύουσιν; Cf. *v.* 10; n. this is not mentioned in *v.* 28.

31. ζηλοῦτε δὲ τὰ χαρίσματα τὰ μέζονα: so far no definite grading of the gifts has been made: this is reserved for c. xiv. and is even there not complete. ζηλοῦν in a good sense, only in S. Paul (in N.T.); n. *pres.* = 'continue to....' τὰ μέζονα = 'the greatest' as Ruth.: see M. p. 78 f. and xiii. 13.

Harnack (*Expos.* 1912, III. p. 386 f.) interprets τὰ χαρίσματα τὰ κρείττονα by Gal. v. 22 (*v.* 1.) as = 'love, joy, peace, etc.' the fruit of the Spirit. But it is difficult to see on what principles of interpretation τὰ χαρίσματα here can be used in a sense different from its use in the whole context. He lays stress on κρείττονα (which he asserts to be the true reading), as marking that S. Paul is now considering an entirely different category of gifts: but this cannot be got out of the word. He also, but evidently with misgiving, presses the meaning of ζηλοῦτε as = 'strive after...' and argues that as the gifts already mentioned depend wholly on God's will, they could not be objects of striving. This is sufficiently confuted by xiv. 1, 39: ζηλοῦν = admire, 'zealously affect'; cf. 2 Cor. xi. 2; Gal. iv. 17, 18. In fact his whole exegesis of this clause and the next is unconvincing. καὶ ἔτι he tr. 'and yet' and καθ' ὑπερβολήν 'in superabundance': ὁδόν = a means to those highest gifts: καθ' ὑπερβολήν he finally takes with ὁδόν, but after some indecision. He argues that if τὰ χ. τὰ κρείττονα refer to the gifts of the preceding passage καὶ ἔτι must be taken adversatively: but this is not so. See xii. 1 n.

He proceeds in the same article to give an interesting discussion on the relation of S. Paul's thought in this passage to Platonism and Stoicism, and decides that it is radically Jewish, transformed by his Christian experience.

CHAPTER XIII

S. Paul interrupts his exposition of the nature and grades of spiritual gifts, to point his readers to a still more wonderful way. But the interruption is only superficial; there is no contrast, still less contradiction, between this subject and the last; although the feeling of such contrast is ingrained in us through the associations of the unfortunate A.V. translation 'and yet': see below. The way he now points to includes the way he has been discussing, but shows it more deeply based and wider and more straight to the end: 'the wayfaring men, yea fools, shall not err therein.' Love is the universal, essential, most immediate of all spiritual gifts, because the most characteristic and direct work of the divine Spirit in the heart of man, even as it is the most simple and true way in which man can conceive of God; cf. Gal. v. 22; Rom. v. 5, xv. 30; 2 Cor. v. 14, xiii. 13. Without it all other gifts lose their meaning, and their object, because they are not true to their source. With it, the simplest gifts are charged with the fullest life: and according as it makes itself felt in the daily business of a man's life, that life is Christian in detail as well as in name and consecration.

There is no passage in S. Paul's writings which conveys a stronger impression of his loyal and loving intimacy with the character of Jesus as portrayed in the Gospels. It has been well said that if we were to substitute the name Jesus for the word love we should have a faithful sketch of that character, drawn with the knowledge and skill that love gives. And again there is no passage which carries us so inevitably forward to the supremely inspired word of St John—'God is love.' It expresses, in fact, in language at once the simplest and the most sublime, all that S. Paul meant by his conception of the Christian life as *ἐν Χριστῷ*, and all that he conveyed in the triple grace of 2 Cor. xiii. 13.

The emotion, with which S. Paul treats this central subject of his Gospel, shows itself even in the movement and rhythm of the language: it has been called 'the lyric of love.' This rhythmical movement, both in the Greek and still more perhaps in the English, is strikingly beautiful and solemn, and lends itself even to a setting out in form of verse (cf. Plummer, al.). This is the effect, not of an

elaborate and conscious art, but of the whiteheat of emotion framing appropriate utterance.

1. *καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.* 'And further a most wonderful way I show you.' *καὶ* connects directly with *ζηλοῦτε*, 'set your heart upon the greatest gifts and take a way surpassing all others which I now show you,' i.e. 'set your hearts above all upon love': in the grading of gifts this comes highest and does most, all gifts being regarded as a *φανέρωσις τοῦ πνεύματος* (xii. 7). *ἔτι* emphasises a contrast between their current valuation of gifts and the true estimate which S. Paul puts before them. *καθ' ὑπερβολὴν*, cf. Schw. Polyb. Index on *ὑπερβολή* 'mirus modus, mira magnitudo rei, superans id quod in eo genere fieri consuevit; καθ' ὑπερβολὴν εὐφύης, διὰ τὴν ὑπερβολὴν τῆς χαρᾶς.' The use with a subst. is perhaps unique. It is not so much, then, the excellence of the way to which the word calls attention, as the strangeness and wonder of it. In fact the revelation of love, in Christ and in Christian life, was then, and remains, the most original and startling element in the Christian religion, both for its simplicity and for its far-reaching demand and consequences.

ὁδόν, i.e. *τὴν ὁδὸν τῆς ἀγάπης*, cf. *ὁδὸς εἰρήνης*, Lk. i. 79; Rom. iii. 17; *ζωῆς*, Acts ii. 28 (plur.); *σωτηρίας*, *ib.* xvi. 17: also the use of 'the way' in Acts to describe the Christian 'way' of life; the corresponding verb is *περιπατεῖν*, cf. esp. Gal. v. 16 f.; Eph. v. 2. S. Paul uses the verb freely, but the subst. only here and iv. 17 (plur.), exc. in Rom. *l.c.* (plur.), and of God Rom. xi. 33 (plur.):='a way of life' sc. in Christ, or perh. in the context 'in the Spirit.' This way of love is the most wonderful of all the operations of the Spirit in the life of man.

δείκνυμι: he points out the way which he knows himself.

ἐὰν ταῖς γλώσσαις κ.τ.λ. 'If I shall speak...but have not love': *ταῖς γλώσσαις* with all the tongues that men use—the widest possible extension of the notion—including all kinds of utterance articulate and inarticulate. It is possible that the meaning should be limited to *γένη γλωσσῶν* in the context, but not so natural: then to heighten the statement, *καὶ τῶν ἀγγέλων*, 'and of angels too.' They are included. For the speech of angels cf. 2 Cor. xii. 4; Rev. xiv. 2 f.

ἀγάπην δὲ μὴ ἔχω: n. the force of the repeated refrain.

ἀγάπη. It is remarkable that this word is not found outside LXX and Philo (once, *q. deus immut.*, § 69), see Deissm., *B.S.* i. p. 80, ii. p. 26. In Classical Greek *ἀγαπᾶν* and *ἀγαπητός* are used perhaps exclusively of affection, in which the element of passion is absent or negligible, and even of contented acquiescence in some object, when no better

can be had. This absence of the passionate element makes it specially suitable to describe the love of God, of wisdom, and the purer human affections; and was no doubt the reason for its adoption in Christian use, though here with the restoration of the feeling of passion, but spiritualised; cf. 1 Pet. i. 22, 23. While the word cannot be said to be the invention of religious need, it is certainly filled by it with a new meaning and fervour, and in particular by the need of Christian feeling. See M. M., *G. T. Vocab. ad voc.*

γέγονα χαλκός ἢ κύμβαλον ἀλαλάζον. 'I am become sounding brass or a clanging cymbal,' R. V.: 'they are the blaring of a trumpeter, the crashing of a cymbal,' Ruth.: i.e. noise without meaning: love gives content to all spiritual utterance. For ἡχών (only here in N.T.) cf. Heb. xii. 19: ἀλαλάζον, cf. Mk v. 38; Ps. cl. 5. Lietzm. suggests that S. Paul may have in mind the use of cymbals in heathen worship.

2. τὰ μυστήρια πάντα: 'all the secrets' of Divine Providence: see on Rom. xi. 25: the revelation of the secret purposes of God was the special work of prophecy; see xii. 28 n., cf. xiv. 30: and of apostles in their prophetic character; cf. ii. 1, iv. 1, etc.

γνῶσιν here clearly in the sense of knowledge of God and His ways: cf. i. 5, viii. 1 f.; and n. the correspondence with xii. 8 f.

πᾶσαν τὴν πίστιν ὥστε: 'the full extent and range of faith,' so that it braces itself to do the impossible. ὄρη μεθιστάνειν, cf. Mk xi. 23: a current proverbial metaphor 'in use among the Rabbis' (Swete *ad loc.*). The connexion with πίστις makes it most probable that S. Paul had the Lord's saying in mind; cf. also viii. 1 ff. An instance of the faith strong to remove mountains would be present to the Corinthians in the faith of the 'strong.'

3. ψωμίσω: Rom. xii. 20 (qu. Prov. xxv. 21) only in N.T.= 'to give food in small portions to feed the young'—here the poor; 'distribute in food for the poor'; cf. Mt. xix. 21; Lk. xix. 8.

κἀν παραδῶ τὸ σῶμά μου: this clause goes closely with the preceding, and is a more extreme instance of the sacrifice of self for the good of other men: as in the preceding verse the thought was of acts of faith in relation to God. The absolute use of παραδίδωμι is rare, cf. Gal. ii. 20: and more than one alternative end may be supplied (sc. *eis διακονίαν, eis δεσμά, eis δουλείαν, eis πῦρ* (Dan. iii. 28), *eis θάνατον*); cf. 2 Cor. iv. 8—11. It is possible that παραδ. in this use = to risk, stake, as Acts xv. 26; cf. Rom. xvi. 4 (*ὑποτιθέναι τὸν τράχηλον*). τὸ σῶμά μου = my own person, myself, in contrast with τὰ ὑπάρχοντα. No doubt the special end is not mentioned, because the emphasis is on the completeness of the personal surrender, not on the nature of the service or suffering entailed.

ἵνα καυχῇσωμαι: 'to gain ground for boasting': this expresses the motive and ultimate object of both actions (ψωμίσω, παραδῶ): the mention of the motive in a positive form is necessary, because the acts mentioned are ordinary acts of charity: they lose that character only when the motive is other than that which is ordinarily supposed to prompt them. Then, the result of the presence of the motive is stated explicitly in the adversative clause, ἀγάπην δὲ μὴ ἔχω, partly to bring out the whole thought, partly to bring the instances into line with the preceding and with the context. This against Field, who argues that with the reading *καυχ.* we have tautology: 'ostentation necessarily implies the absence of love.' W. H. App. shows quite clearly that *καυχ.* is decidedly better attested than *καυθήσωμαι*. And, on internal grounds, the latter reading, though plausible, really ignores the connexion between the two instances, and limits unnaturally the forms which self-surrender, as climax to surrender of possessions, might take. Later experience of Christian martyrdom would make *καυθ.* a very probable correction for a scribe to make: whereas it would be an extravagance in the mouth of S. Paul at this time, hardly to be justified as an echo of Dan. iii. 28 (95 LXX), 2 Macc. iii. Yet Deissmann (*S. Paul*, E. T. p. 97) Lietzm., Weiss, Ruthfd, Heinr., Plummer (with doubts) all argue for *καυθήσωμαι*. Edwards is neutral. The reference to the Indian who burnt himself alive at Athens under Augustus and had a tomb there with an inscription is possible (see Lft, *Coloss.* p. 394 f., *Dissertations*, p. 378, n. 1) but would suit either reading. Neither in Heb. xi. nor in Clem. R. lv. is there any reference to death by burning. On the whole W. H.'s arguments in App. *ad loc.* seem to have the greater weight.

4. ἡ ἀγάπη κ.τ.λ.: Love is now personified, and the suggestion of the portrait of the character of Jesus comes very close. 'The love' of which we are speaking. 'These descriptive clauses unfold a great wealth of observation and experience: the fulness of expression is a sign that the Apostle cannot do enough to make this jewel flash in all lights and colours; cf. Phl. iv. 8'; Weiss.

μακροθυμεῖ, χρηστεύεται: *μακροθ.* and *χρηστότης* are found together 2 Cor. vi. 6; Gal. v. 22; Col. iii. 12. The *μακροθυμία* of God is a favourite subject; cf. Rom. ii. 4, ix. 22; 1 Pet. iii. 20; Lk. xviii. 7; 2 Pet. iii. 9: of Christ: 1 Tim. i. 16; 2 Pet. iii. 9; the idea is of patient perseverance in the purpose for goodness in spite of the waywardness and opposition of sinful men. *χρηστεύεται*: 'practises kindness,' app. formed by S. Paul from *χρηστός*: occurs in 1 Clem. xiii. ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν; cf. Lk. vi. 35; and see Stanton, *The Gospels etc.*, i. p. 9. If S. is right in finding behind

Clem. a collection of sayings reproducing the Gospel sayings in a more precise and definite construction for catechetical purposes, it is possible that S. Paul took the word from that source: but there is no other definite hint of such a connexion. The punctuation which connects χρ. with the second ἡ ἀγάπη gives a too artificial turn to the style.

οὐ ζηλοῖ: 'feels no jealousy': only here in this sense in S. Paul; cf. Ja. iv. 2; Acts xvii. 5: but for the subst. iii. 3; Rom. xiii. 13; Gal. v. 20; 2 Cor. xii. 20. οὐ περπερεύεται: 'does not parade itself'; cf. Ruth. The simple verb is not found before this: but ἐμπερπ. in Cic. *ad Att.* i. 14. Ostentation seems to be the note: πέρπερος is combined with λάλος, κομψός. R.'s 'parade' gives the idea, rather better than 'vaunteth.' φυσιοῦται: cf. iv. 18, 19, v. 2; Col. ii. 18.

5. οὐκ ἀσχημονεῖ: 'doth not behave itself unseemly' A. & R.V.; 'no bad manners' Ruth. Clem. Alex. (qu. Harnack) *Paed.* iii. 13: οὐκ ἀσχημονεῖ 'wears no disguise,' ἀσχημον γὰρ τὸ ἀλλότριον καὶ μὴ κατὰ φύσιν σχῆμα. Field calls attention to a remarkable interpretation of the Greek expositors (Theodt, Chrys.), who take ἀσχημ. = νομίζει ἀσχημονεῖν (cf. vii. 36) = 'doth not count anything to be unseemly,' i.e. any kind of service however menial. For the possibility of such a rendering the authority of such expositors is very strong. But it is too strained in the context: it involves supplying the idea of 'service': and the immediate context deals with the character of love itself, not yet with its effects. It is more probable that the word here is used κατὰ μείωσιν for the extravagances of passion, and the assertion is that in true love no such extravagances are to be detected. Possibly it refers to the unrestrained self-assertion of the speakers with tongues: or to the behaviour of women in the assembly, or of the rich at the Lord's Supper. The rendering of A. & R.V. covers this meaning.

οὐ ζητεῖ τὰ ἑαυτῆς: n. v.l. τὸ μὴ B, Clem. *Paed.* 252, but alibi as text; for text cf. x. 24, 33; Phl. ii. 21, which might have influenced the text here; cf. Clem. R. xlix. 6.

οὐ παροξύνεται: cf. Acts xv. 39, xvii. 16; and the paradox of Heb. x. 24.

οὐ λογίζεται τὸ κακόν: 'does not reckon up,' 'non refert in rationes peccata aliorum ut illa exprobrat' = οὐ μνησικακεῖ, Wetst., who qu. Ps. xxxv. 4 (but?), Zech. viii. 17; cf. Rom. iv. 8 (cit.); 2 Cor. v. 19; 2 Tim. iv. 16. This gives a stronger sense than 'thinketh no evil.' τὸ κακόν = 'the evil done to it.' R.'s 'no imputing of ill motives' can hardly be right. For λόγος = an account cf. Phl. iv. 15; Mill. *Pap.* 20, 19 al., and λογισται Ditt. Index pp. 754, 764.

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ: 'rejoices not over the unrighteousness

which it meets or sees but rejoices with the truth.' This is not a denial of ἐπιχαιρεκακία, the malicious pleasure in other people's misfortunes: but an assertion of the side which love takes in the eternal conflict of right and wrong. ἀδικία is not 'injustice' but 'unrighteousness,' the opposite of δικαιοσύνη of Rom. iii. 5, vi. 13 f.; Heb. i. 9. Here the contrast is ἡ ἀλήθεια (cf. Rom. i. 18, ii. 8; 2 Thess. ii. 12; Joh. vii. 18; 1 Joh. i. 8, 9), which shares the personification of ἡ ἀγάπη. 'The truth' here is a general description of the true, right way of life, not only of thought: see on Rom. i. 18 and cf. Hort on 1 Pet. p. 87 f.

συγχαίρει: rejoices with the truth in its gains and victories over wrong; cf. Lk. xv. 6; Phl. ii. 17, 18.

7. πάντα στέγει: see n. on ix. 12. It is less easy here to decide between the meanings 'self-control' and 'endurance': but as the latter is represented below by πάντα ὑπομένει, the former meaning is best here, and in its full sense, of keeping down all personal claims: so R. 'love is always content.' Field rightly rejects the rendering of R.V. mg. 'covereth,' as covering the weakness of others (καλύπτειν), but suggests as possible the meaning 'keeps close' = keeps counsel, keeps secrets; cf. Sap. Sir. viii. 17, from which he gives other good instances; 'love hides, palliates all things,' Harnack; cf. 1 Pet. iv. 8; so Weiss; but this seems rather remote.

πάντα πιστεύει...ἐλπίζει...ὑπομένει = πᾶσαν πίστιν...ἐλπίδα...ὑπομονὴν ἔχει, has no reserves in or lack of faith, hope, endurance: the two former clauses do not describe the attitude towards others, merely, as of full belief in or hope for them; but are to be taken in the full sense of religious faith and hope; love, and love alone, can have the full faith in God and the invincible hope of fulfilment of His word, which is characteristic of the true Christian: and it is love too which at once inspires the best kind of endurance and prevents it from becoming mere hard Stoicism. πάντα is practically adverbial. ὑπομονή more active than 'patience' = the enduring resistance to all adverse influences; see on Rom. viii. 25, and cf. 2 Tim. ii. 10.

8. ἡ ἀγάπη οὐδ. πίπτει: 'never faileth,' sc. falls in ruins, like the house built on the sand, Lk. vi. 49, or Babylon, Rev. xiv. 8: the only exact || is Lk. xvi. 17. It extends the notion suggested by ὑπομένει.

εἴτε δὲ προφητεῖται κ.τ.λ.: three principal χαρίσματα are named in contrast, as temporary in their use; however important, one day their work will be done.

γλῶσσαι παύσονται: there will be no need or naturalness for this ecstatic and unintelligible form of approach to God when all obstacles to that approach are removed.

γνώσις: cf. xii. 8 n. Human knowledge of divine things is limited in two ways: (1) it is necessarily partial, owing to the limitation of the human mind, however much that mind may be stimulated by the special gift of the Spirit; its operations are always relative to the capacity and conditions of the man: (2) so far as it is a special gift it will be confined to the person to whom it is given, and constitute a distinction from others. It is with special regard to these limitations that it is here said that knowledge will be done away: the partial conclusions and achievements even of 'gifted' minds will vanish in the full revelation of the presence of God in Christ: they will be supplanted by the truth itself in its entirety. (See on v. 12.) This is brought out in the next verse. καταργηθήσεται, will as a special gift be rendered of no effect (cf. i. 28; Eph. ii. 15), when its place is taken by the full knowledge.

Harnack *op. cit.* reads γνώσεις καταργηθήσονται...w. $\aleph$ AD^bF Or b 17.47 al. pauc. (but $\aleph$ 17, 47 γνώσις) Gr. Nyss., Tert. It looks as if -σονται had been written by assimilation and then γνώσις changed to suit.

9. ἐκ μέρους γὰρ κ.τ.λ.: our present knowledge and prophesyings are partial and limited on every hand. Here is the true Christian 'agnosticism,' the recognition of present limitation, combined with the confidence in the coming of the full truth.

ἐκ μέρους: periphrastic for the advb = partially: a common Hellenistic use of ἐκ w. gen.: cf. Polyb. ἐκ περιπτου, ἐκ παρατάξεως, ἐκ παρέργου, ἐξ ἐτοίμου, Schw. Ind.; ἐκ καινῆς, 'afresh,' Pap. Oxyr. iv. 707: Kuhring, p. 62.

10. ὅταν δὲ ἔλθῃ τὸ τέλειον: 'when the complete, perfect, thing shall have come.' The almost casual reference to the fulfilment in the Parousia, shows how close was this to all S. Paul's thought. τὸ τέλειον here in the widest sense, contrasted with all that is partial.

11. ὅτε ἤμην νήπιος κ.τ.λ., an illustration, with no connecting particle: n. the imperfects. It is an illustration merely: no ref. to the metaphorical use of νήπιος and τέλειος.

ὅτε γέγονα...κατήργηκα: 'since I have become a man, I have done away with the ways of the child': the second perfect here shows that we must take γέγονα as a true perfect, and explain the use by the case of the perfect with adverbs of time (e.g. πάλαι) marking not only the original occurrence but the continuance of the state. This is best expressed by tr. ὅτε by 'since.' Cf. Blass, p. 218; M., p. 146; 'ἐπεὶ as a temporal particle is rare in Hellenistic Greek: gen. causal,' Radermacher, p. 164, cf. Heb. ix. 17, ὅτε = while.

12. βλέπομεν γὰρ κ.τ.λ., of spiritual vision, as γνῶσις of knowledge of divine things: our vision of the spiritual is now indirect, as we see it not as it is in itself but reflected in the mirror of human life and history, and that an imperfect mirror, giving only hints and often obscure hints (ἐν αἰν.) of the reality, cf. Mk iv. 11; Joh. ix. 34-41; Rom. xi. 8. βλέπειν is not common in this connexion, here due to the context. δι' ἐσόπτρου, cf. Philo *Decal.* 198, 34, ὡς γὰρ διὰ κατόπτρου φαντασιούται ὁ νοῦς θεὸν δρώντα καὶ κοσμοποιούντα. Cf. Wetst. quoting from Rabbinic on the difference between Moses and other prophets, cf. James i. 23. ἐν αἰνίγματι,)(σαφῶς, φανερώς, ἐναργῶς sim. The metaphor is transferred from speech to sight, here only: only by hints and glimpses do we catch sight of the truth.

τότε δέ, again the 'when' is so clear in S. Paul's mind, that it needs no statement. πρόσωπον πρὸς πρόσωπον, the typical O.T. case is that of Moses, Exod. xxxiii. 11; Num. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων.

Harnack (*Expos. l.c.*, p. 497) traces the origin of the image to Num. xii. 8, where a contrast is drawn between the direct revelation to Moses, and the indirect revelation to prophets through dreams and visions (a contrast much insisted on in Rabbinic literature, see Wetstein). δι' ἐσόπτρου corresponds to ἐν εἶδει, tr. a Hebrew word which includes the meanings 'appearance,' 'form' and even 'mirror': S. Paul longs to see God in the same way as was promised to Moses. H. consequently denies the necessity of having recourse to any Greek sources for this metaphor.

ἐπιγνώσκειν καθὼς καὶ ἐπεγνώσθη, cf. viii. 3, n., Gal. iv. 9. Lft cft 1 Joh. iv. 10; cf. also 2 Tim. ii. 19. In all cases S. Paul uses a tense which implies full and immediate knowledge. On ἐπιγιγν. see Robinson, *Eph.*, p. 251. There is an apparent contradiction between this verse, in which knowledge is represented as brought to full fruition, and v. 8 where knowledge is spoken of as done away. This can be solved only by taking γνῶσις in v. 8 for a special and limited gift, as understood by the Corinthians.

13. νυνὶ δὲ μένει κ.τ.λ. The difficulties of this concluding verse must not be covered by its familiarity. If νυνὶ is taken as temporal, the clause means, 'but faith, hope, love are our abiding possession now, in this present life.' The objection to this rendering is that the whole course of thought has been to contrast the things which last only for the present life with the things that survive. And the main contrast so far has been between love and the special present activities of prophecy, tongues, knowledge. There is something of

disappointment and even of bathos in putting as a climax to these contrasts, the statement that in this present state, faith, hope, love abide: that is no more than can be said of prophecies, tongues and knowledge. If there is to be a true climax the 'abiding' must cover the future as well as the present state. And that involves as a consequence that *νυνί* must be taken in its logical meaning—'as things are,' 'taking all into account': cf. v. 11; xii. 18; al.: after all that can be said of the imperfection and transitory character of man's nature and endowments there is in him an element that lasts; he has qualities and activities that are eternal. This logical sense of *νυνί*, though in such close juxtaposition to *ἄρτι* and *τότε*, both strictly temporal, is enforced by the dominant note of the whole passage: *μένει* through the same influence comes to imply lasting through the present age into the eternal state realised at the parousia.

We have then to ask in what sense faith and hope can be said to last into that state: (1) faith here is used principally in the sense, always the deepest sense in S. Paul, of personal trust in a person; the perfection of this trust can be attained even now, and does not wait for the full revelation: nor is it 'lost in sight'; (2) hope indeed seems to be the virtue most definitely characteristic of the present condition, as finding its whole object in the parousia. But we may suppose that S. Paul conceived of the future life after the parousia, as still one of growth and progress, as though not all that the redeemed and risen can achieve is to be done at one stroke. There is nothing improbable in attributing this idea to him. Heinr. points out that the conception in xv. 24 of development in the future kingdom and the whole idea of *δόξα* as *ζωή* involves the thought of the ever higher perfecting of the individual and therefore of the continuance of hope, cf. 2 Cor. iii. 18.

The difficulty here is in part due to the fact that there has been no preparation in the context for mention of faith and hope. In v. 8 they are activities of love: in c. xii faith has been mentioned in a limited sense as one of many gifts; hope not at all. Weiss suggests that S. Paul in combining the three is really quoting a well-known formula (cf. 1 Thess. i. 2 f., v. 8; Col. i. 4 f.) which had the authority, possibly, of some traditional saying of the Lord Himself: this might explain the co-ordination of faith and hope, which are not usually placed by S. Paul on an equality, and also the emphatic *τὰ τρία ταῦτα*, as of a well-known triad. Cf. Harnack, *Expos. l.c.*, p. 488.

Perhaps we may say that in coming to the conclusion of his great argument on the supremacy of love among all spiritual gifts, S. Paul is

led to include all the three elements of man's personal activity in his relation to God revealed in Christ, faith in the Persons revealed, hope in the ever-growing revelation, and love, in order at once to bring out the eternal value of the revelation thus mediated, in contrast to all transitory activities of the present condition of man, and at the same time to bring out the fact that these three activities all have as it were their vital power in the deepest and most intimate relation possible between persons, the relation of love—which therefore is of the three the greatest.

τὰ τρία ταῦτα : with the ordinary punctuation (ἀγάπη,...ταῦτα) these words will just hold the mind for a moment to dwell upon the three qualities named—these three, and none other, abide. The sense given by W.H.'s punctuation (ἀγάπη...ταῦτα,) is slightly different; the clause then prepares for a distinction among the three—'Here are the three abiding qualities, but among these greatest is love.' The article with τρία is in favour of this rendering.

μείζων δὲ τούτων, not 'greater than these,' implying a distinction between ἀγάπη and ἡ ἀγάπη which would be too forced: but 'greater among these': μείζων practically for the superlative which is all but obsolete at the time: see M., p. 78 (cft Mt. xviii. 1).

ἡ ἀγάπη, the article simply specifies the one of the three = 'the love' of which we speak; greatest because the innermost expression of the true relation to God, of which, in their Christian form, the others are proper activities. See above. S. Paul seems to be on the brink of S. John's great declaration ὁ θεὸς ἀγάπη ἐστίν (1 Joh. iv. 8).

CHAPTER XIV

It would seem that S. Paul now deals with the special question which had arisen at Corinth, that is, the right estimate of two particular classes of spiritual gifts, prophecy and tongues. Probably the question had been definitely submitted to him in the letter from Corinth: but possibly it was one of those suggested to him by the reports he had received. In c. xii. he has laid down the principle that all spiritual gifts are intended for service, and not for personal distinction. He applies this principle now to show that prophesying is the higher gift, because it ministers to this 'building up' of the congregation, while the gift of tongues, unless it is accompanied by the gift of interpretation, conveys no such benefit. It is clear from the whole argument that 'tongues' were a form of utterance, articulate or inarticulate, which conveyed no meaning to the hearers, except when some hearer or even the speaker himself claimed the power of interpreting the utterance. From the fullness and carefulness of the argument it also appears that the Corinthians or some of them had been inclined to attach a superlative value to this gift, on account of its more mysterious character and more striking phenomena. This judgment S. Paul decisively sets aside.

1-25. The comparison of prophecy and 'tongues': prophecy is the higher gift because it does better service to the Church.

26-33. In prophesying in the assembly order is to be observed according to certain rules.

34-36. The women who are members of the Church are not to speak in the assembly.

37. The acceptance of these rules may be taken as a test of prophets and of true spirituality.

38. Finally, the gift of prophesying is to be earnestly desired: the gift of tongues is not to be inhibited. But in all cases decency and order are to be observed.

1. **διδώκετε τὴν ἀγάπην**, the love described above is to be an object of continuous and eager effort: *διδώκειν*, a favourite metaphor with S. Paul for spiritual effort, cf. esp. Rom. ix. 30, 31, xii. 13; Phil. iii. 12 f.; 1 Thess. v. 15; 1 Tim. vi. 11; 2 Tim. ii. 22.

ζηλοῦτε δὲ τὰ πνευματικά. Spiritual gifts are to be the object of strong desire, cf. xii. 21 : they are gifts in a special sense, and do not directly depend on personal effort. τὰ πν. are here distinguished from τὴν ἀγάπην, as it is the gifts more commonly so called which are now to be considered.

μᾶλλον δὲ ἵνα προφητεύητε : the subject of the chapter is the superior excellence of prophesying. The ἵνα clause is here — an infin., cf. v. 5 and Moulton, p. 207 f.

2. ὁ γὰρ λαλῶν γλώσση κ.τ.λ. It is evident from this verse and the whole argument that ‘tongues’ were ordinarily unintelligible ; whether there was articulate utterance or inarticulate or both is not clearly to be determined. See Add. Note.

ἀλλὰ θεῶ, the conception that ‘tongues’ were in some sense a manifestation of the Spirit precludes the supposition that the utterance is purposeless : and as they are clearly not addressed to men, it is concluded that they are a form of address to God : cf. vv. 13 ff., 28.

οὐδεὶς γὰρ ἀκούει, ‘hears with understanding.’ Cf. Joh. viii. 43 ; Mk iv. 33 ; Gal. iv. 21 ; Gen. xlii. 23 (W.).

πνεύματι δὲ λαλεῖ μυστήρια, ‘but by (his) spirit he utters secrets’ : πνεύματι is the instrumental dative, and = the man’s spirit as distinguished from his νοῦς, cf. vv. 14 ff.

μυστήρια here in its usual Pauline sense of ‘secrets’ of the divine order, cf. xiii. 2 : gen. however he uses the word only of those divine secrets which have been revealed in Christ. Here as the utterances are presumed to be the effect of the action of the Holy Spirit, it is concluded that they deal with such secrets, though they are not intelligible, unless interpreted.

3. οἰκοδομῆν, edification, improvement, cf. 5, 12, 26 ; cf. 2 Cor. xii. 19 ; Eph. iv. 29 ; Rom. xiv. 19, xv. 2, of the instruction and spiritual fortifying both of the individual and the Church. παράκλησιν καὶ παραμύθιαν : παράκλ. is the more general word for all kinds of exhortation, cf. esp. 2 Cor. i. 3 ff. παραμ. esp. of exhortation addressed to the weak, suffering and sorrowing, cf. Joh. xi. 19 ; 1 Thess. v. 14 : the subst. only here ; παραμύθιον, Phl. ii. 1. This threefold description of the work of ὁ προφητεύων shows that he is the preacher, as distinguished both from the teacher who gives detailed instruction, and the prophet in the limited sense of fore-teller.

4. ὁ λ. γλ. ἑαυτὸν οἶκ. ... ‘edifies himself,’ i.e. alone.

ἐκκλησίαν = ‘a whole congregation.’

5. θέλω...λαλεῖν...ἵνα προφητεύητε, a good instance of the equiva-

lence of the infin. and *ἵνα* w. subj., M. p. 207. S. Paul is careful not to depreciate 'tongues,' but to exalt prophesying.

ἐκτός ἐι μὴ, cf. xv. 2; 1 Tim. v. 19: this mixture of constructions is post-class., found in Dio Chr., Plut., Lucian, and Inscr. Deissm. p. 115 qu. a Cilician inser. in which it occurs. διερμηνεύη: on the subj. see M. pp. 185, 187: it is the only clear case of the subj. w. ἐι in N.T. (Lk. ix. 13, Phl. iii. 11 being deliberatives) and prob. is to be explained by the futuristic note in the subj. 'except he shall interpret.' Lietzm. asks how this is to be reconciled with xii. 29, 30? the answer is that the same person might have both gifts, of tongues and of interpretation.

6. νῦν δέ, ἀδελφοί, 'but really, brethren....' The logical νῦν and the appeal of ἀδελφοί clearly imply that the Corinthians estimated this gift over highly, and neglected the test of οἰκοδομή.

ἐὰν μὴ ὑμῖν λαλήσω, an instance of διερμηνεύσεις: the speaker with tongues might interpret his utterance as either a revelation or a matter of knowledge or prophecy or instruction. If so, he would edify the hearers: otherwise not. ἐν describes the form which the matter of the utterance takes when interpreted, 'by way of a revelation, etc.'

ἀποκάλυψις = a special revelation vouchsafed to the speaker, γνῶσις some matter of his own deeper spiritual insight, cf. xii. 8, προφητεία. the more general term, = any kind of prophecy.

7. ὅμως τὰ ἄψυχα φωνὴν διδόντα κ.τ.λ.: the necessity of intelligible distinctions in utterance is enforced by two examples, first of musical instruments, and secondly of foreign languages. ὅμως here may be translated by 'even,' i.e. lifeless though they be and therefore without purpose in their utterance, still if they are to mean anything, must observe distinctions: it is a brachylogy for καίπερ ἄψυχα ὄντα ὅμως κ.τ.λ. Cf. Gal. iii. 15.

φωνὴν διδόντα, when they give voice. διαστολήν, cf. Rom. iii. 22, x. 12 = difference, or distinction, here of the distinction of tone and rhythm: the word belongs to the literary κοινή (Nägeli, p. 32).

πῶς γνωσθήσεται, the natural construction is turned into a rhetorical question.

8. καὶ γάρ. A special instance. εἰς πόλεμον, 'for battle.' So Lk. xiv. 31, Rev. ix. 9, and freq. in LXX, e.g. 2 Sam. xi. 15. Field *ad loc.*

9. εὔσημον, 'clear,' significant, intelligible.

εἰς ἀέρα λαλοῦντες, Wetst. cft Lucr. iv. 929 tu fac, ne uentis uerba profundam.

10. τοσαῦτα εἰ τύχοι κ.τ.λ., a second illustration from foreign languages. εἰ τύχοι, 'perhaps,' the exact number does not matter, cf.

Dion. Hal. iv. 19 (Wetst.) ὅποτε γὰρ αὐτῷ δεήσεις μυρίων ἢ δισμυρίων, εἰ τύχοι, στρατιωτῶν: but this use is odd, because S. Paul does not give an exact number: here εἰ τύχοι = ὅσα τύχοι.

γένη φωνῶν, 'kinds of languages.' φ. for 'languages' here because γλωσσαί is monopolised for 'tongues,' Lietzm. Note that the use of this illustration shows that the γλωσσαί were not conceived of as foreign languages. Then ἄφωνον = 'without meaning,' or perhaps οὐδέν = οὐδέν ἔθνος, 'and no nation is without its own language,' Lietzm.

11. δύναμιν, 'meaning,' as we use 'the force of a word': in this sense only here in N.T. but a good classical use (Plato, Polyb.).

ἐν ἐμοί, 'in my case': for the simple dative, because that might be taken with λαλῶν.

βάρβαρος orig. = all that did not speak Greek: the special ref. to language is common in class. See L. and S.

12. οὕτως καὶ ὑμεῖς, so do you act on this principle of being intelligible and so serviceable.

πνευμάτων = 'spiritual gifts': i.e. of special manifestations of the Holy Spirit. Cf. xiv. 32.

Weiss sees in this phrase a cropping up of the 'archaic' idea that in each πνευματικός a separate personal spirit was at work, in contrast with the true Christian idea that one Spirit produced all these effects: the language therefore is an accommodation to current phraseology in the matter, a relic of the older conception which distinguished between good and evil spirits. He further suggests that the ἐπεὶ seems to show that S. Paul here is speaking as the Corinthians would, and probably adopting a phrase current among them. But such an explanation produces a glaring contrast to the fundamental presupposition of the whole argument of this section—the unity of the Spirit from whom come all these manifestations—and cannot be pressed as the only or the most natural explanation of the plural word. Cf. Kennedy, p. 139 n., 'Weiss appears to miss the whole point of the passage.'

πρὸς τὴν οἰκοδομήν, have regard to the edification of the Church, as your aim at abounding in spiritual gifts.

13. προσευχέσθω ἵνα διερμηνεύῃ: again it is clearly implied that both gifts might be found in the same person. The 'prayer' here refers not as v. 14 to prayer in ecstasy, but to the man's ordinary prayers for himself.

14. γλώσση, 'in a tongue.' τὸ πνεῦμά μου προσεύχεται, cf. v. 2, the man's spirit acts independently of his νοῦς and so gives utterance, but not intelligibly. ἄκαρπος, 'without fruit, that is, for the assembly.' For the effect on the man himself see v. 18 n.

15. τί οὖν ἐστίν; 'how then does the case stand?'

προσεύξομαι κ.τ.λ., mind and spirit shall cooperate in prayer and praise. The future expresses the purpose.

προσεύξομαι δὲ καὶ τῷ νοῖ, here clearly νοῦς is used in its ordinary sense of the human intelligence. The 'spirit' may use this intelligence, when its utterance becomes intelligible: or it may use the organs of speech, without the intervention of the intelligence: then it speaks 'with tongues' unintelligibly. Always in S. Paul νοῦς is 'intelligence' (rather than 'judgment,' as Kennedy, p. 169, q.v.). See notes on ii. 11, 16.

16. ἑτέρι, 'otherwise,' cf. v. 10, vii. 14 al.

ἐὰν εὐλογῆς...εὐχαριστίᾳ: this must refer to extempore acts of blessing and thanksgiving. It is clear from vv. 26 f. that the assemblies for worship were to a very small extent organised, and individuals freely took public part, as the spirit moved them. So from one quarter and another of the room there would be outbursts of prayer, praise, thanksgiving, preaching, and so on. The point S. Paul makes here is that all these ought to be such that the rest of the congregation can join in at least with the exclamation of assent. It is hardly conceivable that there can be a reference here to an Eucharistic Prayer (Wordsworth, *Ministry of Grace*, p. 204).

ἐν πνεύματι = ἐν γλώσσῃ, as elsewhere in this chapter.

ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου: ὁ ιδιώτης is the layman, the non-professional, the non-expert as regards the matter in hand whatever it be (see copious examples in Wetstein): it is also used to contrast the ordinary person with the member of a religious society, in inscriptions ap. Weiss (ιδιώτης is contrasted with τις τῶν ὀργεῶνων, αἱ ἱεραὶ, and with τὸ γένος, the stranger in contrast with the members of the family). Weiss, taking this sense as current, applies it here and takes the reference to be to persons who frequented the Christian assemblies, but were not yet baptised, showed no signs of having received the Spirit; parallel to the catechumens of later date. This sense explains the distinction from ἄπιστοι in v. 23: and the point of mentioning these half Christians here is, that they would be puzzled by the unintelligibility of the utterance, while full Christians would recognise the action of the Spirit in this form and have no difficulty in giving their assent even without understanding. If this meaning of ιδιώτης is adopted, it becomes natural to take ὁ ἀν. τὸν τόπον literally = he who occupies the place reserved for these people: it would be natural that such catechumens should have a separate place allotted them. Otherwise, if ὁ ιδιώτης simply means one who is 'ungifted,' cannot speak with tongues or interpret, then ὁ ἀναπλ. τὸν

τόπον is best taken in its metaphorical sense = 'he who represents the layman in the matter,' cf. Field on Phl. ii. 16 and Epictet. ii. 4, 5 οὐδὲ μίαν χώραν δύναται ἀποπληρῶσαι ἀνθρωπικὴν...φίλου οὐ δύναται τόπον ἔχειν (qu. Lietzm. and Weiss).

The usual interpretation that ὁ ἰδιώτης means the Christian who cannot speak with tongues or interpret does not fit v. 23: and, even here, it seems improbable that considering the high estimate of 'tongues' at Corinth, the ordinary congregation would have felt any difficulty in making their assent to such utterances even without understanding them.

Reitzenstein (p. 135) suggests that if ὁ ἰδιώτης means simply the ungifted Christian (cf. 2 Cor. xi. 6), the phrase would be at once intelligible in a Hellenistic community, because among them every mystic was practically a priest, and ἰδιώτης would be the natural contrasted term.

τό 'Αμήν: Amen was in general colloquial use—'always as corroborating and making one's own the word, prayer, blessing, oath, or imprecation of some other person'; it was usual as an ending of prayers in the synagogue, the congregation thus making the minister's prayer etc. their own. Dalman E. T., pp. 226, 227 n. Cf. Deut. xxvii. 15 ff. Thence it was adopted in Christian worship, and was a prominent feature in the Eucharist: Justin M. *Apol.* i. 65. Tertul. *de Specta.* 25 al. (Pl.). For use derived from this cf. 2 Cor. i. 20; Rev. iii. 14: and for its use by our Lord, see Dalman *l.c.* Wetst. qu. from Rabbinic a similar argument for the use of the 'vulgar' tongue in prayer.

ἐπὶ τῇ σῇ εὐχαριστίᾳ, 'at thy thanksgiving,' cf. Eph. iv. 26; Phil. i. 3 al.; Blass, p. 138.

17. ὁ ἕτερος, your neighbour. Cf. vi. 1, x. 24, 29 al. οὐκ οἰκοδομεῖται, again emphasis on the true use of all spiritual gifts.

18. εὐχαριστῶ κ.τ.λ., the gift of tongues is one to be thankful for, but more adapted for private communion with God, than for public use. A very remarkable declaration: it shows that S. Paul, in exercising this gift, must have felt it to be a special and intimate method of communion with God: at the same time by practically discouraging its public exercise, he must have contributed to its rapid disappearance.

19. ἐν ἐκκλησίᾳ = 'in church, in congregation,' of the assembly gathered together.

τῷ νοῷ μου 'with my mind,' not exclusive of πνεῦμα, for this describes the prophet's exercise of his gift: but under the guidance of spirit and expressing its meaning in intelligible utterance.

κατηχήσω simply=instruct: oral instruction being the regular method in ancient times, this word, meaning to 'din into the ear,' becomes synonymous with διδάσκειν. The use of the word for instruction by question and answer is later.

20-25. An appeal to mature wisdom and experience. The main difficulty of the passage consists in the fact that while *v.* 22 seems to limit the effect of 'tongues' to non-Christians, and of prophecy to Christians, *vv.* 23-25 show the effect of both upon non-Christians. A solution of the difficulty has been sought in limiting in *v.* 22 σημεῖον to the first clause; but the parallelism of the two clauses is decisive against this. Nor does the interpretation of εἰς σημεῖον afford a solution. The obvious meaning is 'a sign of God's presence or working.' So *i.* 22, *Rom.* xv. 19, 2 *Cor.* xii. 12*b*, the only places where S. Paul uses the word without special definition. It is scarcely justifiable to take it to mean 'a sign of God's wrath' (Pl.), even if that were consistent with the true construction of *v.* 22. So that these 'tongues' are not a sign of God's working for unbelievers; they are only a sign of the madness of the speakers. Heinr. consequently interprets these datives as marking the purpose=to show by the effects produced who are unbelievers, and who believers. Apart from the strain involved in this rendering, in the case of prophecy (24, 25) the effect is not to show who are believers but to convert unbelievers. No assistance is to be got from straining the words ἄπιστοι and οἱ πιστεύοντες: they mean simply unbelievers and believers—not those who will not and those who will believe. Nor does Weiss help us by suggesting that σημεῖον here is used in a peculiar sense for σημεῖον ἀντιλεγόμενον: it is difficult to conceive that such a decisive qualification could be omitted: and he is forced to assume that εἰς σημεῖον is not to be repeated with the clause in 22*b*.

The passage would be much clearer if we could regard *v.* 22 as a gloss: then *v.* 23 shows how the effect described in the quotation works; and *v.* 24*f.* show the superior effects of prophecy.

20. ἀδελφοί, as usual, introduces a specially urgent and affectionate appeal, here to their common sense and experience.

παιδιά...τέλειοι in the simplest sense, of children and grown men as in *xiii.* 11. They must exercise a full-grown intelligence in this matter. And the point here made is that 'tongues' and prophecy are to be judged by their effects, in securing an entry for the Gospel.

μὴ παιδιά γίνεσθε, 'cease to show yourselves to be children.' The pres. imper. implies that they have been so in their estimate of tongues.

ταῖς φρεσίν only here in N.T.:='in the exercise of your intelli-

gence,' cf. *φρόνιμος* iv. 10, x. 15; *φρανεῖν* xiii. 11, Acts xxviii. 22, Phl. iii. 15 (with *τέλειοι*).

ἀλλὰ τῇ κακίᾳ νηπιάζετε, the characteristic of childhood must be kept as regards moral evil, but not as regards the use of the mind. Cf. Mt. x. 16. *κακία*=evil as opposed to *τὸ ἀγαθόν* or *τὸ καλόν*: in most passages the context gives it the special meaning of 'malice'; but here clearly the wider sense is required. *νηπιάζετε* 'keep as children' (only Hippocr.): no experience in evil is needed for free Christian development. Cf. Rom. xvi. 19.

21. ἐν τῷ νόμῳ: 'the law' for the whole O.T. Cf. Rom. iii. 19, Joh. x. 34, xii. 34, xv. 25 (Pl.), the whole being called after the more important part.

ὅτι Ἐν ἑτερογλώσσοις κ.τ.λ. Isa. xxviii. 11 f.: these words are the retort of the prophet on the drunken revellers, who pour scorn on his message as too elementary for all but babes: to them God will speak in foreign tongues and by strangers' lips, i.e. the Assyrian foe will bring God's message to them: but even that they will not receive. S. Paul applies this by way of type to the unintelligible utterance of tongues, and the failure to awaken any response in unbelievers. (See Box, ad Isa. l.c.) The illustration carries no further than to show that the ineffectiveness of 'tongues' for producing conviction has its parallel in the prophet's experience, and therefore is not surprising. The qu. does not correspond to the LXX, but is said by Origen (*Philoc.* ix. 2) to be practically the same as the translation of Aquila and the rest. Lietz. suggests that both S. Paul and Aquila were drawing upon an earlier tr., different from the LXX.

καὶ οὐδ' οὕτως εἰσακ. This is the real point of comparison: the strangeness of the phenomenon gives no evidence for the message. The point of the quotation seems to be that 'tongues' are not of any use for convincing those who are not convinced already.

22. ὥστε αἱ γλῶσσαι. 'So these tongues' *εἰς σημεῖόν εἰσιν*, cf. Lk. ii. 34 (*κεῖται...εἰς σημεῖον*) 'are meant to be a sign' (cf. Blass, p. 85 f., Moulton, p. 71 f.). The difficulty is that they were as is shown in v. 23 clearly not a sign of anything but madness to the unbelievers, and even to the *ιδιώτης*: whereas, as is clear from the context, to the believers they were a sign of the presence of the Spirit, however unintelligible. See above.

ἡ δὲ προφητεία κ.τ.λ. Sc. *σημεῖόν ἐστιν*: the parallelism makes this necessary. (Pl. supplies *ἐστίν* only.)

23. ἐάν οὖν συνέλθῃ κ.τ.λ. He gives an instance: 'if there shall have been (on any particular occasion) a general assembly of the whole church.' *ὅλη* probably distinguishes such an assembly from

more occasional and limited meetings, partly because of the likelihood of more remarkable exhibitions of 'the Spirit,' partly perhaps as attracting more unbelievers. If the word is to be taken strictly, and we are to suppose that the whole number of Christians in Corinth could meet in one place, it follows that the Church could not have been numerous. But it may simply mean the whole of any particular congregation which is wont to meet together. ἐπὶ τὸ αὐτό = 'together' frequ. in Acts, and redundantly as here and xi. 20. Cf. Acts ii. 1, iv. 26 (LXX), also Mt. xxii. 34. So Polyb. 2, 32, συναθροίζειν ἐπὶ ταῦτό. In Papyri, often of the 'sum total' in accounts: see Moulton, *Expos.* Feb. 1903 (not = for the same purpose).

καὶ πάντες λαλῶσιν γλώσσαις, i.e. all who do speak speak with tongues: no other kind of utterance takes place on the particular occasion. Of course it does not mean that all speak at once.

εἰσελθωσιν δὲ ἰδιῶται ἢ ἄπιστοι: this shows that at least at certain assemblies non-Christians were admitted, a practice probably taken over from the Jewish synagogues where a regular portion of the congregation consisted of non-Jewish 'worshippers,' who were no doubt in various degrees of adhesion to the Jewish community. The meaning 'catechumens' for ἰδιῶται serves very well here: see on v. 16.

μαίνεσθε, cf. Acts ii. 13 and 2 Cor. v. 13 n.

24. εἰάν δὲ πάντες προφητεύωσιν, but if all who speak prophecy, as above. ἐλέγχεται 'he is convicted of sin'; so always in N.T. Cf. Joh. xvi. 8; Eph. v. 11; 1 Tim. v. 20 al. ὑπὸ πάντων sc. by all who prophesy.

ἀνακρίνεται, cf. ii. 14, iv. 3 f., he is 'called to a reckoning,' R.: the idea is of a cross-examination bringing out the man's real state—further developed in the next clause.

25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται. Cf. Mk iv. 22 ||; Rom. ii. 16 n.; 1 Pet. iii. 4: under the influence of the prophet's exhortation, etc., the hearer feels that God is dealing with his soul; his secret thought, desires and motives become clear, to himself at least, and, if he breaks out into speech, to others. The notion that we have here a claim to thought-reading on the part of the prophets (Weinel) is far-fetched. A truer parallel is to be found in the experiences of missions.

καὶ οὕτως, and in these circumstances, in the state of mind thus induced. προσκυνήσει κ.τ.λ., an echo of Isa. xiv. 14. See Swete on Rev. iii. 9. ἀπαγγέλλων reporting, as the result of his experience.

ἐν ὑμῖν prob. simply = 'among you': he recognises the working of God through the prophets.

26-33. The relative value of prophecy and tongues has been shown. He now gives instructions for the conduct of their assemblies, so that each gift may have its opportunity of contributing to the common aim of edification. Tongues are not in any case to monopolise a meeting, two or three at the most may speak on each occasion, and each have his share of the time, and then only if there is an interpreter present. Prophets may not speak on the same occasion to a number of more than two or three; the rest are to judge: and a speaker is to stop, if a revelation is given to another prophet sitting by. For there is time for all, and prophets can control their spirits so as to wait for their proper time. This is the custom in all the churches.

26. τί οὖν ἐστίν, ἀδελφοί; cf. v. 15 (only exact parallel: cf. Rom. xi. 7) = 'What then is the case?' sc. to be dealt with: he first states the case, v. 26, and then deals with it, vv. 27 f.

ὅταν συνέρχησθε 'whenever you are assembling': the tense puts vividly before us the moment of the gathering of the congregation when each man, who has a gift, comes with the eager purpose of exercising it.

ψαλμὸν ἔχει. Cf. Eph. v. 19 f., Col. iii. 16, where the reference is to assemblies, though perhaps 'not primarily for public worship, but to social gatherings in which a common meal was accompanied by sacred song,' Robinson, *Eph.*, p. 122. But there is no need to make such a distinction here; ὅταν συνέρχ. covers all assemblies of the Church. N. the || between Eph. v. 21 and below v. 32. Cf. above, v. 15; and for Jewish parallel Philo, *de Vit. Cont.*, § 10 ὁ ἀναστὰς ὑμῶν ᾄδει πεποιημένον εἰς τὸν θεόν, ἢ καινὸν αὐτὸς πεποιηκῶς ἢ ἀρχαίων τινα τῶν πάλαι ποιητῶν (qu. by Lft ad Col. iii. 16), and cf. Acts iv. 24, xvi. 25. Here it would appear that some gifted member finds utterance in a psalm of his own composition, which may be a form either of *προφητεία* or *γλῶσσαι*. There is nothing depreciatory in this enumeration as Abbott (qu. Pl.) seems to suggest.

ἀποκάλυψιν ἔχει, a form of prophecy, as in vv. 6, 30 = an unveiling of secrets given by the Spirit. Cf. ii. 10; Rom. xvi. 25; Eph. i. 17, iii. 3; 1 Pet. i. 12.

πάντα πρὸς οἰκοδομὴν γινέσθω, 'let all (these gifts) be given effect with the one view of edification': the fundamental rule for the exercise of all the varieties of gifts.

27. εἴτε... we should expect εἴτε προφητεύει τις to follow: but the form is changed in v. 29. The absence of a connecting particle shows that this is a provision for the one object, *οἰκοδομή*.

κατὰ δύο ἢ τὸ πλεῖστον τρεῖς: this cannot mean 'two or at the most three together'; the babel of sound would have made 'interpretation'

impossible: it means 'by twos or threes at the most' in any one assembly, a provision to prevent 'tongues' monopolising a meeting. These are rules for the chairman.

ἀνὰ μέρος (only here in N.T.) not='by turns' in contrast to 'all at once,' but 'in due proportion,' 'by shares,' 'share and share alike,' each having his fair share of the time. Cf. Polyb. v. 65, 10, *ἀνὰ μέρος καὶ συνεχῶς διατρέχοντες εἰς τὴν Ἀλεξάνδρειαν ἵνα μηδὲν ἑλλειπῇ τῶν χορηγιῶν πρὸς τὰς προκειμένας ἐπιβολάς*: where 'alternis vicibus' makes nonsense. The point is that due proportions of all arms and of all necessities for the siege were pushed on together.

καὶ εἰς διερμηνεύτω. Cf. v. 5.

28. **ἐὰν δὲ μὴ ᾖ διερμηνευτής** 'but if there be no interpreter present.' So best, after the preceding clause. Weiss takes it, 'but if he be not an interpreter,' sc. the speaker with tongues.

σιγάτω sc. *ὁ γλώσσαν ἔχων*: in that case he is to exercise his gift in private: God will hear.

29. **προφῆται δὲ δύο ἢ τρεῖς**, again naming the number which could profitably be heard at one meeting.

καὶ οἱ ἄλλοι διακρίνέωσαν. Cf. xii. 3 n., 10 n. As *ἐρμηνεία* was needed for *γλῶσσαι*, so *διάκρισις* was needed for *προφητεῖαι*, to distinguish their sources. **οἱ ἄλλοι**, prob. not the other prophets, but the others, those who were qualified by a *πνεῦμα διακρίσεως*.

30. **ἐὰν δὲ ἄλλῳ κ.τ.λ.**, but if a revelation be made to another seated in the audience: i.e. a prophet may continue, till another prophet in the assembly is moved to speak: then the first speaker must give way: presumably only if he had had a fair share of the time available.

31. **δύνασθε γὰρ καθ' ἓνα** 'for taken in this way one by one you (prophets) can all get your message delivered,' clearly not at the same meeting.

ἵνα πάντες μαθήωνσιν: the underlying idea apparently is that some utterances would help some of the congregation, others others, some perhaps all: all the prophets then should have their turn that all the Church might have their chance of learning and exhortation. Pl. takes *πάντες*=the prophets as well as the congregation. N. The prophet teaches as well as exhorts, etc.

32. **καὶ πνεύματα προφητῶν κ.τ.λ.** The immediate reference is to the rule of giving place to another, v. 29: spirits or spiritual activities of prophets are under the control of prophets: no true prophet will claim a hearing, or a prolonged hearing, on the ground that he has passed under a power which he cannot control: but the principle implied is of wide application, and its assertion is a remarkable instance of S. Paul's strong common sense, and illustrates his whole

attitude towards and relative estimate of the various 'spiritual gifts.' He puts those in which the man seems least under his own control at the lower end of the scale. The highest are those in which the human faculties reach their climax in union with the power of the Divine Spirit.

33. οὐ γάρ ἐστιν ἀκαταστασίας κ.τ.λ. 'for God is not a God of chaos, but of peace.' For the contrast ἀκ. εἰρήνη cf. James iii. 16, 17. So Lk. xxi. 9 ἀκ. is (in plur.) combined with πόλεμοι, 2 Cor. xii. 20 with φυσιώσεις. It describes the disorder and unsettlement due to personal self-assertions and rivalries. In Stoic use, the word refers to the unsettled and disorderly state of a mind governed by passions: but here it is of the state of the community that S. Paul is thinking. It belongs to the literary κοινή: Nägeli, p. 29, Hort, *Ep. James*, ad l.c.

ὡς ἐν π. τ. ἐκκλησίαις τῶν ἁγίων. Cf. xi. 16: here sc. ἔθος ἐστίν, or some such phrase. It is noticeable that only in these passages does S. Paul appeal to the customs of churches (iv. 17, vii. 17 both refer to the consistency of his own teaching). 1 Thess. v. 19 gives a hint that regulations on these matters were very soon required. The exact phrase αἱ ἐκκλ. τ. ἁγίων is unique. It is possible that the words τ. ἁγ. contain a warning: just as in v. 32 προφητῶν = true prophets: and that this is a mark of a true Christian congregation.

It is not clear whether the clause should be taken with the preceding or following sentences. W.H. gives the former order in text, the latter in margin.

34 36. The women of the community are forbidden to speak at the meetings; and it is implied that this rule is observed everywhere but in Corinth.

A difficulty arises, because in c. xi. 5 f. S. Paul passes without comment the practice of women praying and prophesying in the meeting, and orders merely that they shall be veiled when doing so. Here he forbids all public speaking of women. It is impossible to suppose that he is unconsciously inconsistent; or that here he is thinking of 'wives' only, and there of other women, e.g. 'widows.' The simple solution is that he deals with two different matters in the two passages; in xi. he is dealing with the dress of women, and gives rules which extend beyond the case of women when praying or prophesying. Here he is dealing definitely with the question whether women are to speak (whether with 'tongues' or in prophesying) and forbids it. It is clear that this was the practice at Corinth: and they raised the question whether women so doing should be veiled or not: he there replies, 'veiled' in all public appearances, without touching the question whether the practice itself was good: here, in connexion

with the whole question of speaking in the meeting, he forbids the practice.

34. αἱ γυναῖκες κ.τ.λ.: the rule is for all women, and covers all kinds of speaking at the meetings. καθὼς καὶ ὁ νόμος λέγει: w. ὑποτασέσθωσαν, referring, probably, to Gen. iii. 6. Cf. Eph. v. 23 f.

35. ἐν οἴκῳ 'at home.' τοὺς ἰδίους ἄ. ἐπερ.: it is assumed that every woman has her own husband: if not, they were 'under subjection' to the father or brother or guardian; and presumably the rule would apply with the necessary qualification. αἰσχρὸν, i.e. inconsistent with modesty. Cf. xi. 6, 13; it is an appeal to the general convention of antiquity.

36. ἡ ἀφ' ὑμῶν κ.τ.λ., a very sharp 'calling to order.' The Corinthians are not the source nor are they the only recipients of 'the word of God.' It is implied that their practice was unique.

ὁ λόγος τοῦ θεοῦ = the Gospel. Cf. 2 Cor. ii. 17, iv. 2; Phl. i. 14; Col. i. 25.

Verses 34, 35 in D and other MSS. of the class follow v. 40: this has led to the supposition that the verses are a marginal note, either of S. Paul himself, or of a later scribe. The inconsistency with xi. 5 f. has led some commentators to favour the latter supposition. But the transposition looks more like an attempt on the part of a scribe to give what appeared to him a better order.

37-40. A final appeal to his own authority, and a final statement of the principle of order.

37. εἴ τις δοκεῖ either 'if any one seems to himself to be, claims to be'; cf. viii. 2, iii. 18, or 'if any one is held to be'; cf. Gal. ii. 6, 9: on the whole the former suits the context best.

προφήτης εἶναι ἢ πνευματικός, 'to be a prophet, or, generally, a spiritual person,' i.e. one who possesses any of the spiritual gifts dealt with in these chapters; πν. is the widest term, including προφήτης. The adj. is not anywhere limited, as ἐν πνεύματι and πνεύματι are, by the context, in vv. 15 f. There is no reason for taking it here as limited to 'speaking with tongues.'

ἐπιγινώσκέτω 'let him get a clear apprehension of the things I write to you that...': the present almost gives the force of 'learn.' Cf. xvi. 18; 2 Cor. i. 13; Robinson on Eph., p. 250.

ὅτι κυρίου ἐστὶν ἐντολή: κύριος without the article is occasionally used with an anarthrous subst. = the Lord Christ. Cf. vii. 25; 1 Thess. iv. 15; 2 Tim. ii. 24: see Rom. xiv. 6 n.

38. εἰ δέ τις ἀγνοεῖ 'does not know this,' 'fails to know.'

ἀγνοεῖται: the pass. 2 Cor. vi. 9)(ἐπιγινώσκόμενοι: Gal. i. 22. 'He is not known,' perhaps supply 'by God,' cf. viii. 3; Gal. iv. 9;

2 Tim. ii. 19: but perhaps more probably, he fails to be known in his character as a prophet or spiritual person. Cf. 2 Cor. vi. 9. If ἀγνοῖτω be read, then tr. 'let him continue in his ignorance,' cf. the abrupt xi. 16. But there is not really much point in this.

39. ὥστε, ἀδελφοί μου κ.τ.λ., closely parallel in thought to 1 Thess. v. 19f. The negative form of the second clause is very significant of S. Paul's attitude to 'tongues.' μὴ κωλύετε 'do not forbid' as there is danger of your doing, after the above. See M., p. 125.

πάντα δὲ εὐσχημόνως κ.τ.λ. expands the idea of v. 33.

CHAPTER XV

(d) xv. *The Nature of the Resurrection.*

Questions as to the resurrection had been raised at Corinth. Apparently materialistic conceptions of the resurrection of the body had led to the adoption of the extreme view that there was no resurrection properly so called, but only a survival of the soul after death. S. Paul meets this mistake first by insisting on the resurrection of Christ as the fundamental fact on which the whole Gospel rests, then by arguing that this involves the resurrection of those that are 'in Christ'; then he explains the place of the resurrection in the whole process of redemption, shows how essential it is to Christian effort, and finally examines its nature with a view to removing difficulties and to emphasising its bearing upon Christian conduct. See *Introd.* p. liv f.

1-11. The resurrection of Christ was the primary basis on which he placed his preaching of the Gospel; the evidence for it has already been placed before them.

1. *γνωρίζω δὲ ὑμῖν, ἀδελφοί*: the object of *γνωρίζω* is *τίνι λόγῳ εὐηγγ.* ὑ. and *τὸ εὐαγγέλιον* belongs in sense to that clause, 'I make known to you, with what exposition or basis I preached the Gospel to you.' *γνωρίζω*, almost= 'I call your attention to,' for they could not have been ignorant of the point.

ὁ εὐηγγελισάμεν ὑ. κ.τ.λ., he is appealing to his original preaching at Corinth, when, therefore, he gave his grounds for believing in and preaching the resurrection of the Lord. This is not the first time he has submitted those grounds to them. *ὁ καὶ παρελάβετε*, 'which you did in fact receive' as learners, cf. *Gal.* i. 9; *Phil.* iv. 9; *1 Thess.* ii. 13; *2 Thess.* iii. 6; *Col.* ii. 6. The thrice repeated *καὶ* forms a strong appeal to their own convictions and experience. *ἐν ᾧ καὶ ἐστήκατε*, 'in which you in fact stand': the perfect describes, in this verb, the permanent state: see *M.*, p. 147: your whole state and standing depend upon the Gospel which you learnt. Cf. *Rom.* v. 2, xii. 20; *2 Cor.* i. 24; *2 Tim.* ii. 19. It does not imply that they were perfect in that state.

2. δι' οὗ καὶ σώζεσθε, 'by means of which you are in fact being saved': the change to the present marks the process which is going on in them, in their permanent state. Cf. οἱ σωζόμενοι, i. 18; 2 Cor. ii. 15, the only places where S. Paul uses this durative present: cf. Acts ii. 47 (sensu alio, xxvii. 20); Heb. v. 7, vii. 25; 1 Pet. iii. 21, iv. 18; Jude 23. For the connexion cf. Rom. x. 9.

τίνι λόγῳ εὐηγγελισάμην ὑ. = 'with what exposition of facts I preached the Gospel to you': the Gospel here as in i. 17 f. is the message of the Cross, the news of the atoning death of the Messiah, Son of God: the exposition of facts by which it was commended to their acceptance was the story of the death and resurrection of Jesus, and the evidence, in particular, of the latter given by eye-witnesses. The central fact was the Cross, as the atoning death, the real ground of their redemption: but this it was only if and when interpreted and understood in the light of the resurrection, cf. Rom. i. 4; Phl. ii. 7-9. The resurrection revealed Jesus to be the Son of God; and further showed that His death was not the ordinary death of a sinful man, but the representative death of One, sinless Himself, dying for sinners. Cf. also 1 Thess. v. 10. λόγος here as often = account, exposition.

εἰ κατέχετε: not to be taken as though it preceded τίνι λόγῳ (Ruth., Pl.); an inversion here would be unreasonably ambiguous: but as a parenthetic appeal to their memory and realisation of his argument: = 'if you still keep it in mind': for κατέχειν in this sense cf. xi. 2n.

ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε, 'unless you became believers on no good grounds,' and therefore never really took in my argument. The aor. has its regular reference to the act by which they accepted the Gospel. Cf. Acts xix. 2; Rom. xiii. 11; Eph. i. 13 al. εἰκῇ, not = 'in vain' pointing to the future, but 'without grounds,' cf. Mt. v. 22 (var. l.); Col. ii. 18; Prov. xxviii. 25: combined w. ὡς ἔτυχε, ἀλογίστως, παραλόγως, Polyb. On ἐκτὸς εἰ μὴ see xiv. 5 n.

3. παρέδωκα γὰρ ὑ...ὃ καὶ παρέλαβον: 'I taught you that which I in fact learnt'; the two verbs are the regular correlatives for teaching and learning, cf. xi. 23. The statement carries back S. Paul's witness to the resurrection, to his own early days as a convert in Damascus and at Jerusalem (Gal. i. 18). The καὶ w. παρέλαβον emphasises the fact that he was in this matter a learner, not an inventor. γὰρ simply introduces the matter, promised in the preceding sentence. 'Here follows a piece of primitive Christian παράδοσις going back to the death of Christ, as if S. Paul were reciting a connected fragment of Catechism,' Weiss. ἐν πρώτοις = 'first of all' of my teachings, stronger than ἐν τοῖς πρώτοις = among the first. Only here in N.T.

but frequ. in LXX. For the fact cf. Acts xiii. 27 ff., where all the points enumerated here are to be found.

Χριστὸς ἀπέθανεν κ.τ.λ. The death is cited as a fact but with immediate reference to its atoning purpose, see below on *v.* 17. **ὑπὲρ τῶν ἁμαρτιῶν**, cf. Gal. i. 4, the only other place in S. Paul where *ὑπὲρ* is used with *τῶν ἁμ.* in this connexion: otherwise with a personal subject; e.g. Rom. v. 8. He uses *περὶ ἁμαρτίας* in this connexion only once, Rom. viii. 3; 1 Pet. iii. 18 has *περὶ ἁμαρτιῶν*. Hebr. uses *ὑπὲρ ἁμαρτιῶν* with *θυσίαι*, etc. freely.

Weiss raises the question whether this interpretation of the death was already made in the primitive community, or whether it is due to S. Paul himself. He points out that the idea does not occur in the Petrine speeches in Acts, and is even absent from the quotation of Isa. liii. in Acts viii. 32; and that in Mk xiv. 24, x. 45, the tradition which preserves these sayings may have been influenced by S. Paul's teaching. But in accounting for the sufferings of the Messiah, it is clear that the primitive Church appealed to Isa. liii.; they could hardly have done so without connecting the death with the sins of others, as S. Paul does in Rom. iv. 25. It is also to be noted that in this passage S. Paul is recording what he had learnt from the primitive circle: and it is arbitrary in the extreme to exclude this phrase from the sum of what he had received. He is therefore himself a witness to its place in the primitive interpretation.

κατὰ τὰς γραφάς: that the death of the Christ was 'according to the Scriptures' was one of the first lessons, as it was one of the hardest, learnt by the disciples after the Resurrection: cf. Lk. xxiv. 26 f.; Acts iii. 18. It was the greatest difficulty in the way of Jewish converts. Isa. liii. was the main 'Scripture proof,' cf. Rom. iv. 25, x. 16; 1 Pet. ii. 22 f. and n.; Acts iii. 13, viii. 32; but Ps. xvi. (xv.) was also used, Acts ii. 25, xiii. 35. If we may take Acts xvii. 3 as a testimony to S. Paul's practice it closely agrees with this statement; and n. Acts xxvi. 23.

4. καὶ ὅτι ἐτάφη: this is the only direct reference to the burial, outside the Gospels, except the elaborate phrase in Acts xiii. 29, *καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον*, put into S. Paul's mouth. In Rom. vi. 4; Col. ii. 12, Christians are said in baptism to share the Lord's burial. It is noteworthy that S. Paul alone of N.T. writers (after Evv.) refers to the burial: no doubt as he was not an eye-witness, this detail would have been to him of great importance, as certifying the reality of the death: and we may reasonably conjecture that it was one of the things about which he enquired of Cephas. Further, it can hardly be doubted that the resurrection, after the

burial, implied for him the empty tomb. And the reference here points both backward to the reality of the death and forward to the character of the resurrection: as we shall see the argument of vv. 35 f. deals largely with the difficulties of a 'bodily' resurrection. **καὶ ὅτι ἐγήγερται**: the perf. pass. of this verb is used throughout this chap. (aor. act. v. 15); elsewhere, in this connexion, only in 2 Tim. ii. 8: Mk [xvi. 14], *ἐγγεγερμένον* in both cases. This remarkable limitation makes it imperative to keep the perfect tense in translating: that tense is chosen because the whole argument of the chapter is based upon the permanent efficacy, if we may so speak, of the risen Lord: His resurrection is not merely an event of past history but a condition and a power of life present and future. The emphasis on the tense is all the more noticeable because of the mention of a definite point of time: but here the reference to Scripture helps: 'has been raised on the third day, as the Scripture said He would be.' See M., p. 137, who offers a happy rendering ('hath been raised—raised on the third day according to the Scriptures') to keep the perfect, and at the same time to give an aorist in the English for the date. But *τ. τρ. ἡ.* is not, after all, really a date, but marks a period.

τῇ ἡμέρᾳ τῇ τρίτῃ: this detail here only outside the Gospels, exc. Acts x. 40 (S. Peter's speech at Caesarea): it is the form used by Lk. and Mt. (exc. xii. 40, xxvii. 63, *μετὰ τρεῖς ἡμέρας*, as Mk always). Clearly, as far as S. Paul is concerned, this note of time is simply that which he learnt from others together with the other facts of this section.

That from the first 'the third day' was regarded as part of the Scripture prophecy of the resurrection seems clear from Lk. xxiv. 46, Acts x. 40. See Allen on Mt. xii. 40: Sanday, *Outlines of the Life of Christ*, p. 183 (Pl.).

κατὰ τὰς γραφάς, cf. Lk. xxiv. 46. Nowhere in the Epistles does S. Paul give these 'Scripture proofs' of the resurrection: in Acts xiii. 33, 34 (S. Paul's speech at Pisidian Antioch) there are references to Ps. ii. 7; Isa. lv. 3; Ps. xvi. (xv.) 10. The latter is referred to also in Acts ii. 31: and we may conjecture that it was common to the early Christian apologists.

5. **καὶ ὅτι ὤφθη Κηφᾷ**, 'and that He was seen by Cephas,' cf. Lk. xxiv. 34, *ὤφθη Σίμωνι*, and n. Mk. xvi. 7. The word *ὤφθη* for the appearances after the Resurrection is found only here and Lk. *l.c.*, Acts xiii. 31, and of the appearance to S. Paul Acts ix. 17, xxvi. 16. N. that the appearance to the women is not mentioned: probably because they would have no personal or official significance for the Corinthians.

εἶτα τοῖς δώδεκα : οἱ δ. only here outside Gospels and Acts vi. 2; all the more noticeable because it is a conventional description (the actual number was then eleven as DG al.), suitable only to the most primitive times and circles : S. Paul seems to be quoting what was told him. This perhaps refers to the appearance recorded in Lk. xxiv. 36, cf. Joh. xx. 19, Mk [xvi. 14]. On εἶτα see below.

6. ἐπάνω πεντ. ἀδελφοῖς ἐφάπαξ, 'to above five hundred brethren at once.' There is no certain || to this appearance in Evv. In Mt. xxviii. 17, there is a suggestion of others being present besides the eleven (see Allen, *S. Matthew*, p. 303), but that does not carry far. Von Dobschütz (Lietzm.) suggests that this is really a reference to the event of the day of Pentecost; but it is extremely improbable that S. Paul could have had an account of that event so far removed from S. Luke's.

ἐξ ὧν οἱ πλείονες κ.τ.λ., the whole of the enumeration is made as providing evidence for the resurrection: and this statement shows that numerous witnesses were still living.

ἐκοιμήθησαν, 'fell asleep,' at their several times.

7. ὥφθη Ἰακώβω : here again we have no || in the Gospels: this must refer to an appearance to James the Lord's brother, as no other James would be mentioned at this time by S. Paul without further description. It is also implied that he was not among 'the twelve' nor 'the five hundred.' For the beautiful story of an appearance to James recorded in the Gospel to the Hebrews see *Lft Gal.*, p. 274, Preuschen, *Antilegomena*, p. 8.

εἶτα τοῖς ἀποστόλοις πᾶσιν. It is not probable that S. Paul is here merely using a synonym for οἱ δώδεκα : the whole point of the enumeration is to exhibit the wide range of witnesses to the Risen Lord. Consequently, while it no doubt includes Cephas, the Twelve, and probably James, it must include others; and this is further suggested by the addition of πᾶσιν. There is other evidence in S. Paul's writings (2 Cor. xi. 5, 13, xii. 11; Rom. xvi. 7) that the word ἀπόστολος is used by him always in the same sense, as one who had received his commission direct from the Lord (except where it is specially defined as in 2 Cor. viii. 23; Phl. ii. 25); but to include others besides the Twelve, James, and even Barnabas and himself (see *Rom.*, pp. 226 ff.). This being the case, we may see in this phrase a reference to an appearance or appearances of the risen Lord, at which He commissioned as apostles, not only the Twelve and James but others also, unknown to us by name, except Barnabas, and, probably, Andronicus and Junias (Rom. xvi. 7).

8. ἔσχατον δὲ πάντων. S. Paul was the last to whom the risen

Lord appeared, and, consequently, the last to receive his commission from the Lord Himself, the last of the apostles.

ὥσπερὶ τῷ ἐκτρώματι, 'as though to the child born out of due time,' cf. Rutherford, *New Phrynichus*, p. 288; Nägeli, p. 33: an old word revived in the κοινή. The verb is used of a living child untimely born, Diod. Sic. iii. 63 (Field, q.v.). The suggestion here is of the strangeness of the birth, the imperfect development, and of the child being the last born; the latter point is marked by the article, in connexion with ἔσχατον πάντων. The next verses explain why he uses this depreciatory phrase of himself, cf. Job iii. 16 cited from Num. xii. 12; Eccles. vi. 3. It is possible, as Weiss suggests, that S. Paul here uses a coarse term of abuse which had been applied to him by his more savage opponents, and in v. 9 shows how far he is prepared to go in acknowledging an element of truth in their abuse; the article (τῷ ἐκτ.) supports this suggestion.

ὥφθη κάμοί. 'He was seen even by me'; the strong simplicity of the language and the emphasis of order brings out the tremendous import to S. Paul of this appearance. It was an appearance of like order with those which the others received.

9. ἐγὼ γὰρ κ.τ.λ., the paradox of S. Paul's thought of himself is strongly marked here: in personal qualifications and by his own actions lowest among the apostles, but by God's grace inferior to none. Cf. 2 Cor. xi. 5, xii. 11 f.: and for the like paradox applied to the apostles as a class, iv. 9 ff.

εἰδῶξα τὴν ἐκκ. τοῦ θεοῦ, cf. Phl. iii. 6; Acts ix. 4.

10. χάριτι δὲ θεοῦ, cf. Gal. i. 15; Eph. iii. 7. εἰμὶ ὅ εἰμι. He does not here need to press his claim: he is concerned only to establish his importance as a witness, by declaring the effects of this operation of God's grace. ἢ εἰς ἐμέ. Sc. which worked on and in me. κενή, 'without effect.' περισσότερον αὐτῶν πάντων, 'more abundantly than any of them.'

οὐκ ἐγὼ δὲ κ.τ.λ. Cf. Gal. ii. 20. He at once corrects any appearance of boasting. This sudden justification of his apostolate, not being required by the context, shows that there was some strain existing at the time between him and some at Corinth.

11. εἴτε οὖν ἐγὼ κ.τ.λ. sums up the argument: whatever our comparative importance. οὕτως κηρύσσομεν = τοῦτῳ τῷ λόγῳ; this is the manner in which we present the Gospel, i.e. by basing it on the Resurrection with its evidence. καὶ οὕτως ἐπιστεύσατε, 'and (on these considerations) you became believers.' See above v. 2.

12-20. The first consequence of this character of the Gospel as preached by the apostles is developed. (a) The resurrection of Christ

implies that resurrection of men who have died is a real thing: (b) it is the truth which alone gives meaning to the preaching and to the faith of Christians: (c) if resurrection of men is denied, the denial proves the apostles false witnesses in their assertions about God: for it means that Christ has not been raised, while they asserted that God raised Him: (d) and, finally, to deny the resurrection of Christ is to destroy the atoning character of His death, to make their faith in Him pointless, to leave them in their sins, to shatter the Christian hope.

This passage states explicitly the difficulty which S. Paul had to meet and its bearing upon the Gospel as preached and received. The difficulty is that some Corinthian Christians denied, in the most general terms, that the dead rise again. The argument of later parts of the chapter indicates that it was 'the resurrection of the body' which had proved a stumblingblock and was the subject of this denial. Here S. Paul simply confronts this denial by a process of *reductio ad absurdum*. Christ's resurrection was an instance of such a resurrection of the body, and is necessarily involved in such a denial; and with it the whole basis and meaning of the Gospel goes: the denial is therefore impossible for Christians. It is most important to observe that the argument involves that the resurrection of Christ had the same character as that which 'some of you' deny, i.e. it involved a resurrection of the body. The meaning of this phrase he develops in vv. 35 f. Cf. n. on vv. 3, 4 above: and see *Intro.*, p. lv.

The argument first (12-16) presses the conclusion from the historical fact, of which the evidence has been given: and then (v. 17 f.) appeals to Christian experience as verifying the fact for them. The first 'proof' is ineffective without the second: the second needs the first for its objective ground.

12 εἰ δὲ Χριστὸς κηρύσσεται ὅτι κ.τ.λ. 'But if the subject of our preaching is Christ as risen from death.' This has been established in the preceding passage, and now becomes the basis of argument.

ἐκ νεκρῶν ἐγγίγεται: the article is never found in this and kindred phrases except in Mt. xxvii. 64, xxviii. 7 (ἀπὸ τῶν ν.); Eph. v. 14; 1 Thess. i. 10 (τῶν om. AC al. Eus.); and, though not quite ||, Col. i. 18 (πρωτότοκος ἐκ τῶν νεκρῶν). The absence of the article gives an abstract note to the phrase, which may be best reproduced by translating 'from death': He was one of the dead from whom He was raised.

πῶς λέγουσιν, 'on what ground, or with what theory....' Cf. τίνι λόγῳ, v. 2 above; Lk. xx. 41; Jn xii. 34, xiv. 9. ἐν ὑμῖν τινὲς, the assertion clearly came from some members of the Church.

ἀνάστασις νεκρῶν οὐκ ἔστιν, 'resurrection of dead men is naught,'

‘there is no such thing....’ Rfd. It is put in the barest and most comprehensive form. It is clear that this did not mean a denial of a life after death; there would have been no difficulty in that to any Greek; and indeed it is not conceivable that any kind of Christian could deny it. What was denied was that ‘the body’ had any part in that future life; the specifically Jewish and Christian form of the belief in a future life was denied. Cf. Lake, pp. 216 f.

13. **εἰ δὲ ἀνάστασις ν. οὐκ ἔστιν**: the δὲ marks the antithesis to the statement just recorded **ὅτι ἀν. ν. ο. ἔ.**, ‘but if that is so....’

οὐδὲ Χριστὸς ἐγήγερται, ‘neither has Christ been raised’: He died as men die, and if men are not raised, neither was He. The argument involves the true and full humanity of the Lord, His acceptance of all the conditions of human nature. It involves also (see above) the belief that Christ’s life after His death included a true reassumption of His human Body: the difficulties felt about this are dealt with below: but S. Paul’s insistence on the fact is clear. **οὐδὲ** = not even—any more than other men.

14. **κενὸν**: empty, without meaning, without contents, as follows from vv. 2 ff. **ἄρα**, ‘after all’—though we thought it had some meaning. **ἡ πίστις** here primarily of the belief of the message preached.

15. **εὐρισκόμεθα δὲ**, ‘nay, we are found to be....’

ἐμαρτυρήσαμεν, sc. ‘in our preaching to you and to others.’

κατὰ τοῦ θεοῦ, a strange use of **μαρτ. κατὰ** = to give witness against a person: it is supported by the thought of the witness being false, accusing God of doing what He did not do. Cf. Mk xiv. 55 only: otherwise with **περί** or the simple dative.

16. **εἰ γὰρ κ.τ.λ.**, the γὰρ takes up specially the thought of the emptiness of their faith, and introduces the explanation of that statement.

17. **ματαία ἡ πίστις ὑ.** **ματαία** here = aimless, without effect, result, purpose: slightly different from **κενή** above = baseless, without any sufficient cause or ground. The distinction between the two words is due to the context. **ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν**. S. Paul regards the resurrection of Christ as the only warrant for the belief that He died for our sins, and to deliver us from sin (see above). The doctrine is here no more than referred to, it being assumed that the Corinthians will at once understand it as familiar. It is more explicitly stated in Rom. vi. 1-11, though from a different point of view. Here it is used, in effect, as a *reductio ad absurdum* of the denial of the resurrection of Christ: the Corinthians know that they have been delivered from their sins by their baptism into the death of Christ:

but this involves the redeeming power of His death, which again depends upon His resurrection.

18. ἄρα, 'in that case after all,' in spite of the hopes with which we comforted ourselves. Cf. 1 Thess. iv. 18.

οἱ κοιμηθέντες ἐν Χριστῷ: the exact phrase only here: cf. Rev. xiv. 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες; 1 Thess. iv. 14 τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, 16 οἱ νεκροὶ ἐν Χριστῷ. The aor. is ingressive—'they that fell asleep,' vii. 39; Acts vii. 60, and is used to emphasise the contrast, not merely with the hopes of survivors but with the thoughts and hopes with which all these faced death. ἐν Χριστῷ = 'in union with Christ,' after realising that union in their lives, they trusted in it in their deaths; cf. Rom. xiv. 8n. The διὰ τοῦ Ἰησοῦ of 1 Thess. *l.c.* gives the further thought that in the 'valley of death' they were under the guidance and protection of Jesus: while *ib.* 16 οἱ νεκροὶ ἐν Χρ. adds the thought of the permanence of that union after death; 'the souls of the righteous are in the hands of God.' Heinr. points out that κοιμᾶσθαι is not used of Christ's death: then the resurrection had already taken place and there was no need to use the word of hope: also the word does not suggest a sleep of the soul: it is simply euphemistic. Appar. it did imply to Jews the sleep of the body, while the soul waked and watched. Cf. Box, *Ezra Apoc.*, p. 120. ἀπώλοντο, 'perished' at that moment of their highest hope and trust.

19. εἰ ἐν τῇ ζωῇ ταύτῃ...: 'if we are men that have had our hope in Christ in this life, and nothing more': n. that ἡλπικότες ἐσμέν is not simply a periphrasis for ἡλπίκαμεν; the form of expression emphasises the character of the persons concerned, not their action: this complete hope in Christ is just what characterises Christians. Further μόνον in its position at the end qualifies the whole clause, and not merely any one of the members: it is a mere hope without any realisation, and it is confined to this short and shadowy life.

ἐλεεινότεροι π. ἀ. ἐσμέν, 'we are more pitiable than all mankind': ἐλεεινός = an object of ἔλεος; the 'pity of it' lies in the tragic contrast between the height of the assurance, the magnificence of the hope, and the utter, blank disappointment. The Christian hope is beyond what any man apart from them has ever conceived; if it is false, their disappointment is equally unmatched.

We cannot help asking why this hope in Christ might not be satisfied with the assurance of His continued existence in the spiritual world, such as the Greeks generally predicated of the dead, without insisting on the resurrection as believed and taught by the first disciples? Or to put the question in another form: Why is the belief in the

bodily resurrection (however understood) essential to the belief in the divinity of the Lord and His adequacy, if we may so speak, to all the spiritual needs of man? That S. Paul takes it to be so, cannot be doubted. The answer perhaps is first that the primary evidence for the continued existence of the Lord is the evidence of those eye-witnesses who found no adequate expression for what they experienced except in a bodily resurrection, however mysterious: secondly it was just this element in their experience which assured them of a complete triumph over death on the part of Jesus, with all that that involves of sinlessness and power of redeeming from sin; the death was thus no ordinary death, nor was the continued life the ordinary condition by which soul survives the dissolution of the body: in both respects, the facts were unique in human experience: and on the uniqueness of these facts was based for them the uniqueness of the Person, and the uniqueness of His relation to man, and His power for and in man. The fact that S. Paul does not even raise this question, still less argue it out, is remarkable evidence for the definiteness of the primitive belief on this point: cf. the note on v. 2.

It is important to observe that this argument is addressed to Christians, to those who are *ἐν Χριστῷ*. It appeals to Christian experience, and has no force for those who have not shared that experience. There is nothing said or implied as to a general resurrection of all men. Because they are *ἐν Χριστῷ*, they will rise as Christ rose: if being *ἐν Χριστῷ* they are not so to rise, it can only mean that Christ was not raised from death.

20-28. S. Paul rises to the height of his great argument in a passage of epic grandeur. He outlines the progress of the risen Christ, beginning with His own personal triumph over death, through the winning to Himself and inclusion in His triumph of all those that are His, to the establishment of His sovereignty over all antagonist powers, till He is ready to render up to His God and Father the fruits of His passion and trophies of His victory, that God may be 'all in all.' It is a primary exhibition of his prophetic power—in declaration of the truth (*προφητεία* v. 20), in exposition of the reasonableness of it (*διδαχή* vv. 21, 22) and in the great revelation of the future (*ἀποκάλυψις* vv. 23-28).

The nervous simplicity of the language gives tremendous force to every sentence. There are no adjectives, no synonyms: the necessary word is repeated again and again: the rhythm is strongly marked, but severe and weighty; an astonishing instance of sublimity of style matching the sublimity of subject.

Note, that there is a double climax, in v. 24 and v. 27. In vv. 20-24

S. Paul passes rapidly from the resurrection of Christ, to the resurrection of those that are his, and the surrender of the kingdom to God; in *vv.* 25-28 *a* he returns on this path to describe the work of the sovereignty of the Lord, in executing His mediatorial mission, in the present time and until the final achievement: then in 28 *b* the final climax is reached when the mediatorial work is done, and God is 'all in all.'

20. *νυνὶ δὲ*, but as things are, as we know them to be, in reality.

Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων, the whole truth in briefest compass. 'Christ is risen from death, firstfruits of them that have fallen asleep.' The first clause reasserts the fact, for which the evidence has been given: the second in close connexion marks the significance of the fact for the Christians that have died in this faith. *ἀπαρχὴ* means more than first, = first of a kind, involving the rest in its character or destiny. So firstfruits were consecrated as a sign of the holiness of all the fruits: Israel was firstfruits of creatures, marking that all were holy (*Jer.* ii. 3), Christians in the same way (*Rom.* xi. 16 *n.*): see Hort on *James* i. 18. So here Christ's resurrection involves the resurrection of all His kind, all that are in Him. *τῶν κεκοιμημένων*, a true perfect, 'those that have fallen asleep' since the Gospel has been preached and accepted. See *v.* 18 *n.*

21. *ἐπειδὴ γὰρ κ.τ.λ.* *γὰρ* introduces the justification of *ἀπαρχή* and what it implies. The argument is condensed, and here confined to the one point of analogy, the human mediation both of death and of resurrection from death. The analogy is worked out in *Rom.* v. 12 *f.* It involves the true humanity of Jesus and His full acceptance of its conditions. *ἄνθρωπος* marks the general significance of the fact in each case, as done through the human nature, not merely by an individual man—'man' not 'a man.' There is no stress here laid on the cause of death, Adam's sin (*as Rom.* *l.c.*): the fact is all that is needed for the argument.

22. *ἐν τῷ Ἀδὰμ...ἐν τῷ χριστῷ*, 'in the Adam, in whom all are one by nature...in the Christ, in whom all are one by grace.' It is this unity of nature which explains the effect in each case of the one man upon all. In S. Paul's view men are not mere individuals; they have a common nature which binds all mankind together by real bonds: this is expressed as regards their merely natural condition, as a union in Adam, the ancestor of the human race from whom one life descends throughout all the ramifications of the race. For humanity redeemed by and in Christ, the unity consists in the common gift and possession of the new life, proceeding from the

risen Christ, and quickening all His members. This conception of an inner living union is fundamental to the whole argument, and indeed to all S. Paul's ethical and soteriological thought. πάντες in each clause is limited by its context: (1)=all that are in Adam, (2)=all that are in Christ. ζωοποιηθήσονται: they die, because they still bear the Adam nature, but they will be quickened, by the presence in them of the life of the Christ: hence the future.

It should, perhaps, be said that while no doubt S. Paul held that Adam was a real person, and the sole progenitor of the human race, the essence of the argument depends not on that assumption, but on the natural unity of the human race; men are a natural kind, have a common nature.

23. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι: τάγμα (only here in N.T.) apparently always elsewhere (LXX, Polyb., Jos. al.) = a company (military), band, class. It is commonly used of a division of the legion: Josephus, of the whole body of Essenes as one corps: no other instance of its = simply 'order' is quoted, except 1 Clem. xli. 1. Rfd tr.: 'but each man in his proper place as one in an ordered host.' But ἐν τῷ ἰ. τ. properly means rather more than this, 'in his own company, band or class.' The difficulty is that no classes are mentioned; we might suppose that Christ is one class, and Christians another: but, apart from other improbabilities, the phrase suggests classes among those who are still to rise. Lietzm. suggests that the three classes are (1) Christ, (2) Christians, (3) τὸ τέλος = the rest of mankind, Jews and unbelieving Gentiles, converted 'in Hades': but there is no other hint in the whole passage of this view of the last class: and it is inconceivable that S. Paul (if anyone else) could have used τὸ τέλος = οἱ λοιποί, when its common eschatological sense is so obviously suggested. It is conceivable that the classes are the dead and the living at the parousia (v. 52; cf. 1 Thess. iv. 16). It is perhaps better to suppose that S. Paul is using the word, without strict reference to its ordinary meaning, as = 'each in his own appointed place': so app. Clem. R. xxxvii. As each member has now his place and function in the Body, so, when the whole Body is quickened and raised, each will still have his place and function. As the Head has been raised, so each member will be raised in his due place and relation to the Head: i.e. τάγμα = the place in the Body, already assigned, and to be preserved in the resurrection. In this way we get a significant sense, which is difficult to get either from the military metaphor, or from the conception of mere orderly succession. Note the sparing use of verbs, and cf. Rom. v. 12 f. We must supply according to the sense: here ζωοποιηθήσεται.

ἀπαρχὴ Χρ., 'Christ as firstfruits,' sc. ἐγγήγερται: not merely 'first,' but as the earnest of all that are His. See on v. 20.

ἐπειτα οἱ τ. χρ., sc. ζωοποιηθήσονται: ἐπειτα=after Him, next. οἱ τ. χρ., they belong to the ἀπαρχή. ἐν τῇ παρουσίᾳ αὐτοῦ, 'at His coming.' Cf. 1 Jn ii. 28; 1 Thess. ii. 19, iii. 23 al. Only in Mt. xxiv. of the Gospels, and 1 Cor., 1 and 2 Thess., James, 2 Pet., 1 Jn.

24. εἶτα τὸ τέλος, sc. γενήσεται: for τὸ τέλος cf. Mt. xxiv. 6, 14; Mk xiii. 7; Lk. xxi. 9; 1 Pet. ii. 7 only. Is there an interval before this εἶτα? not if the resurrection is the abolition of death ἐσχατος (v. 26).

ὅταν παραδιδῶ, 'whenever it shall be that He is ready to render': the indef. ὅταν marks the ignorance of the time: the pres.=to offer, to be ready to give. τὴν βασιλείαν, tr. 'His sovereignty,' which began at the Ascension, Acts ii. 36; Phl. ii. 9. τῷ θεῷ καὶ πατρί, 'to His God and Father.'

ὅταν καταργήσῃ, 'whenever He shall have brought to naught all....' This, clearly, precedes in time the ὅταν παραδιδῶ and is the point at which the Christ becomes ready to render His sovereignty, etc., when all lower rule, authority and power has been annulled. καταργεῖσθαι, see i. 28 n.

πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν: ἀρχή in this sense confined to S. Paul (9) and Lk. xii. 11, xx. 20: in all cases but Rom. viii. 38 it is closely combined with ἐξουσίαι: only here in sing., i.e. abstract rule—authority—power. ἀρχή is any rule, magistracy, sovereignty as such: ἐξουσία marks its authority: δύναμις the mere abstract idea of power of any kind. The reference must include all kinds of ruling power in the world, whether human or superhuman; but the context here suggests the limitation to hostile powers, as in Eph. ii. 2, vi. 12, Col. ii. 15 (?), whose subjugation and abolition is part of the work of the ascended Lord, as sovereign, and began with His session on the Throne; cf. 1 Pet. iii. 22; Heb. ii. 5; Rom. viii. 38. The wider statement of the relation of the Lord to all powers is given in Col. ii. 10, Eph. i. 21 (Col. i. 16 refers rather to the eternal Son as the source of all authority). For S. Paul's conception of superhuman powers see ii. 6 n.

25. δεῖ γὰρ αὐτὸν βασιλεῦν, 'for it must be that He exercise His sovereignty.' The conception clearly is that the ascended Lord—'at the right hand of God'—is now in possession of sovereign power, which He is exercising in the Church with a view to bringing the whole of creation under His obedience. The reign of the Messiah is already a fact: but the authority is not undisputed, and till all that dispute it are deprived of power, He still has work to do. For

the reign of the Messiah cf. Col. i. 13 (see Lft's note), Eph. v. 5, Rev. xi. 15 (?), 2 Pet. i. 11, and, without the word βασι., Eph. i. 21. The present tense (βασιλεύειν) must be carefully marked.

ἄχρι οὗ θῆ, 'until He shall have put'; ἄχρι οὗ is not strictly temporal here, but denotes the achieved aim of the exercise of sovereignty: so no ἄν; there is no uncertainty as to the achievement of the aim: θῆ the aor. represents the act as done once for all: the subjunctive is 'futuristic.' Cf. M. pp. 185, 240, Blass, p. 219. It is the usual mood (except in past tenses) with ἄχρι οὗ in N.T.; cf. Lk xxi. 24; Rom. xi. 25; 1 Cor. xi. 26.

πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ, Ps. cx. 1, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου. This is perhaps the psalm most frequently quoted in N.T., and was evidently the *locus classicus* for the Messianic dignity of the ascended Lord; and has the authority of the Lord Himself, Mk xii. 36 *Js.* See reff. in R.V. *ad loc.* It is the Melchisedek psalm of which Heb. makes so much use. S. Paul, in adapting the words, reverses the meaning of the psalm, and makes the Messiah Himself bring about the subjection. He also adds πάντας, and naturally omits σου. The change in the last words of the verse is remarkable; perhaps assimilated in memory to Ps. viii. 7 quoted below.

26. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος: the present tense, because the destruction of death has already begun with the Lord's resurrection. N. the personification of death, as one of the powers to be overcome. Weiss cft Isa. xxv. 8; 4 Esdr. viii. 55; Rev. vi. 8 *al.*

27. πάντα γὰρ ὑπέταξεν κ.τ.λ.: the γὰρ justifies the inclusion of death in the destruction; and throws emphasis on πάντα, Ps. viii. 7, cf. Eph. i. 22; Heb. ii. 6, and perh. Mt. xxviii. 18. S. Paul, like the author of the Hebrews, sees in 'the Son of Man' of the Psalmist the incarnate and risen Lord. Apparently he recognised in 'the Son of Man' a title of the Messiah.

ὅταν δὲ εἴπῃ κ.τ.λ., but whenever He (sc. Christ) shall have said 'All things have been subjected....' This ὅταν w. aor. subjunctive must range with ὅταν καταργήσῃ and ἄχρι οὗ θῆ; and gives the sublimely dramatic conception of the Son addressing the Father with the announcement that the work of His sovereignty is done. It is difficult to understand how the common translation 'when it says...' referring to the passage of Scripture just quoted can have gained currency: it is inadmissible as a rendering of the Greek, it does not introduce a quotation of the psalm and is infinitely poorer in sense. The above rendering is given in R.V. *mg.*: so Heinrici after Hofmann

against most commentators. It follows that *δηλον ὅτι* etc. is parenthetical, and *ὅταν δὲ ὑποταγῇ* is resumptive.

This *ὅταν εἴπῃ* corresponds not only in form but in sense to *ὅταν καταργήσῃ*: vv. 25-27*a* describe the period between the present time and the resurrection of Christians, as the sovereignty of Christ in action: it explains the present delay before the resurrection and *τὸ τέλος*: all hostile powers must first be reduced to subjection: when death has been so reduced by the resurrection, then the King can say that the work of subjection is done; but when that is done, then He hands over the kingdom to His God and Father, and the Son also is subject to God. For this conception of the period between the Ascension and the Return cf. Acts iii. 20, 21.

πάντα ὑποτέτακται. This utterance of the ascended Lord S. Paul conceives as marking the end of His mediatorial reign; it expresses the completion of the work of the reigning Saviour, even as *τετέλεσται* (Joh. xix. 30) expressed the completion of the work of the suffering Saviour, cf. Rev. xxi. 6 *Γέγοναν* (see Swete's note on *τὸ ἄλφα καὶ τὸ ὦ*, 'applied to the Eternal Father').

δηλον ὅτι κ.τ.λ., 'of course excepting Him who subjected to Him all things' as the Psalm puts it: a parenthetic clause to prevent misconception as to the relation of the King Messiah to the Father. There should be a comma only after *πάντα*. For *δηλον* see M. M. s.v.

28 *ὅταν δὲ ὑποταγῇ*, 'but when, I say, all things shall have been subjected to Him,' resumes the thought of *ὅταν εἴπῃ* after the parenthesis; and in a form which definitely marks the relation of the Son's sovereignty to the Father.

τότε καὶ αὐτὸς ὁ υἱὸς κ.τ.λ. The whole passage has been dealing with the state, function, and work of the Incarnate Son first in His humiliation, then in His glory. Throughout He has been engaged in doing the Father's Will, the agent of redemption as of creation. When redemption's work is done His own 'subjection' to the Father will be manifest, cf. Mt. xi. 27 || Lk. x. 22; Joh. viii. 49, x. 15 f., xiv. 28; Heb. x. 5; Phl. ii. 6-11. *ὁ υἱὸς* without *θεοῦ* (*αὐτοῦ*) is unique in S. Paul.

ἵνα ᾗ ὁ θεὸς πάντα ἐν πάσιν. As the whole work of redemption, as of creation, is the work of the Father in the Son (2 Cor. v. 18 f.; Col. i. 19, 20), so the final end and object of the whole is to bring all into complete submission to and reunion with God (cf. Rom. xi. 36; Eph. iv. 6; Phl. ii. 11, *εἰς δόξαν θεοῦ πατρὸς*), so that the completion of the mediatorial work of the Son has for its aim and results the complete supremacy and indeed immanence of God in His whole creation. It is true that in accordance with the whole context

πάντα ἐν πᾶσιν must be limited to the sphere of redemption: but the thought of the sphere of redemption has been vastly extended in vv. 24 and 25; the subjection there spoken of cannot be limited to a mere mechanical or forcible beating down of alien things, but must signify what can alone be described as a true submission in the case of personal powers, expressed more fully by the ἀποκαταλλάσσω of 2 Cor. v. 18. On this line we see that the sphere of redemption becomes coextensive with the sphere of creation: and Rom. viii. 19 ff. allows us to give, as within S. Paul's thought, the widest possible extension to this sphere: cf. also viii. 6; Rom. xi. 36; Col. i. 16. Then πάντα ἐν πᾶσιν expresses in the most absolute terms that creation will have found in God its complete fulfilment and its undivided, concrete and full life. Weiss cit Herod. iii. 157, πάντα ἦν ἐν τοῖς Βαβυλωνίοισι Ζώπυρος: Appian, ii. p. 730 πάντα ἦν ἐν Ῥώμῃ τότε Πομπήϊος. It is no doubt because of this ultimate widest extension of view that the term ὁ θεός is used here, not ὁ θεὸς καὶ πατὴρ as in v. 24.

On the 'subordination' of the Son see Macintosh, p. 71 f. He regards Col. i. 16 as showing that S. Paul had put on one side the idea expressed here, 'which may have been a relic of Jewish belief as to the destiny of the Messiah.' But is there no real difference between the progressive Messianic kingdom as here conceived, and the final consummated sovereignty of God? See Weiss, p. 359 (for the Jewish belief).

29-34. It has been shown that the resurrection of Christians is involved in the resurrection of Christ, that it is a critical stage in the sovereign redemptive work of the Ascended Lord: and now S. Paul goes on to show briefly that it underlies and alone justifies Christian practice: its denial is the result of evil associations, and implies a complete failure to apprehend God. That is to say, he returns to the appeal to Christian experience: and shows how impossible it is for Christians to deny the resurrection. A good instance of prophetic παράκλησις.

29. ἐπεὶ, 'otherwise'; if all this is not so, if there is no resurrection, and no complete triumph of the Lord over corruption and death. τί ποιήσουσιν: 'what will they do...': sc. when they realise the fact: the logical future, = how will it affect their conduct and character? οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, 'they that are baptised (or get themselves baptised—mid.) on behalf of the dead.' The plain and necessary sense of the words implies the existence of a practice of vicarious baptism at Corinth, presumably on behalf of believers who died before they were baptised. That such a practice existed later among

some heretics is certain (Marcionites, Chrys. *ad loc.*, Cerinthians, Epiph. *Haer.* 287; and cf. Tertullian, *de resurr.* 48; *adv. Marc.* 5, 10, Heinr.). That it was not common at Corinth is perhaps implied by the use of the third person. Many attempts have been made to evade this conclusion (see Evans, and Rfd's tr.), but all at the cost of violence to the language: the article with νεκρῶν and the simple reference in αὐτῶν (*ad fin.* v.) alike prevent us taking the words to be merely = death, in relation to death: the order prevents construing ὑπὲρ τ. ν. with ποιήσουσιν; and the obvious sense prevents giving any other meaning to ὑπὲρ (e.g. in *Expos.* 1912, p. 165, M.M. qu. from a will of Epicteta 200 B.C. τοῦ καὶ κατασκευασαμένου τὸ μουσεῖον ὑπὲρ τοῦ μετῆλλαχότος ἡμῶν υἱοῦ, where ὑπὲρ = in memoriam: and for ὑπὲρ = περί, cf. Milligan, 2 Thess. ii. 1). In fact, all such evasions are wholly due to the unwillingness to admit such a practice, and still more such a reference to it by S. Paul without condemnation. For an enumeration of alternatives, see Plummer, Heinrici, Meyer, *ad loc.* Goudge, in defending the naturalness of the custom, seems to overlook the fact that the dead in question had not been baptised. It is to be observed, however, that S. Paul expresses no view as to the propriety of the custom: to do so would have taken him away from his present purpose. He is using an *argumentum ad hominem*, cf. Kennedy, p. 253.

εἰ ὅλως κ.τ.λ., 'if it is a general principle that dead men do not rise': n. that the thought is still of 'the resurrection of the body' which S. Paul has predicated only of those who are in Christ. So this clause = 'if the principle of no resurrection of the body is to apply to Christians' the whole point of being baptised for the dead, i.e. to secure their union with Christ, is gone. There is no object in being baptised for them, as for the dead union with Christ has this effect alone.

30. τί καὶ ἡμεῖς κ.τ.λ., cf. iv. 9 f.; the whole character of the apostles' lives of daring and danger depended upon their estimate of the Gospel, and therefore on their assurance of the resurrection. This is not to say that no other motives could inspire self-denial: nor that the motives of the apostles were ultimately self-regarding (cf. Rom. ix. 3): it is simply an appeal to the obvious fact that the interests of the Gospel, and the view of life determined by the belief in the resurrection, dominated the whole apostles' conduct and attitude to the world: if they were wrong in this fundamental, their conduct was without any sense. Cf. also 2 Cor. iv. 11 f., v. 13.

31. καθ' ἡμέραν ἀποθνήσκω, cf. 2 Cor. vi. 9, 'my daily life is a daily dying,' see M., p. 114. νῆ τὴν ὑμετέραν κ., 'yea, by your

boasting' of me, cf. 2 Cor. i. 14, v. 12. S. Paul's labours and sufferings were to the Corinthians a subject of boasting; and he justifies what might seem an exaggerated statement by this appeal to their known appreciation. ἣν ἔχω, 'which I have' as a cherished possession. ἐν Χρ. 'I. τ. κ. ἡ.', but only 'in' as the servant of, and living the life of 'Christ Jesus our Lord.' But if Christ was not risen, this would be all mere delusion, cf. i. 31, iii. 21.

32. εἰ κατὰ ἄνθρωπον = as a mere man, without the inspiration and indwelling of Christ, cf. 2 Cor. iv. 10, 11: it was the life of Christ in him which gave these sufferings their true character.

θηριομαχῆσα ἐν Ἐφέσῳ. This cannot be meant literally: because it could hardly have been omitted in 2 Cor. xi. 23-29, or in Acts: further, if he had been condemned *ad bestias* at Ephesus, he would thereby have lost his status of Roman citizen: a R. citizen could be so condemned for rebellion, but at the loss of his status: so Ignatius, *Rom.* v. 1 ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης... Wetst. qu. Appian, *B.C.* 763 (Pompey) οἷσις θηρίοις μαχόμεθα. Weiss finds the metaphorical meaning so difficult that he suggests tr. 'if I had fought with beasts...' and so met my death, implying that there was an occasion when he was in imminent danger of such an end.

ἐν Ἐφέσῳ: 'this phrase gives the impression that the writer was not in Ephesus at the time: if so this chapter can hardly have belonged to the (second) letter written from Ephesus,' Weiss. But the adverb almost necessitates some definition of place or time: and after all it is not unusual in letters, when describing an incident in the place from which the letter is written, to name the place, even superfluously: 'I have suffered much in London' would be a quite natural expression, in a letter written from London.

τί μοι τὸ ὄφελος; it is absurd to represent this as an admission of merely self-interested motives. There was, in any case, no use in living as he did, if his fundamental view of life was all wrong.

εἰ ν. οὐκ ἐγ., involving, as it has been shown to do, that Christ has not risen.

φάγωμεν καὶ πί. μιν, αὔριον γὰρ ἀποθνήσκομεν. Isa. xxii. 13: the words are taken, without much regard to the original context, as expressing the attitude of men, who have no future to look forward to, and immerse themselves in present pleasures. They represent the natural reaction in men who have lost a hope of surpassing grandeur, lifting their lives to new levels: with its loss they fall back upon the old life in the flesh, to make the most of it. For S. Paul, the whole higher life depends upon union with Christ: if that is a vain

thought, nothing remains but life 'in the flesh': the common thought of the persistence of the soul after death in Hades, without the resurrection and restoration to the presence of God, has no moral value. Cf. 'the dead praise not the Lord, neither any that go down into silence,' Ps. cxv. 17 (R.V.).

33. *μη̄ πλανᾶσθε*, 'be no longer led astray': this points to the influence of their heathen memories and associations as the cause of this error. *φθείρουσιν κ.τ.λ.*: the words occur in Menander's *Thais*: but probably they are a current form of proverb: Rfd tr. 'many a fine nature is ruined by evil companionship.' Evil company undermines good character. He implies that this denial of the resurrection has already lowered the moral tone of its advocates.

34. *ἐκνήψατε δικαίως καὶ μη̄ ἁμαρτάνετε*: *ἐκν.* cf. *ἀνανήψω* 2 Tim. ii. 26. In LXX of recovering from drunkenness, Gen. ix. 24; Joel i. 5: Plut. *Demosth.* 20. The aor. marks the one definite act of return, 'get back into a sober mind.' *δικαίως* = 'as is your bounden duty,' in its ordinary, untechnical sense: cf. Lk. xxiii. 41; Eph. vi. 1; Phl. i. 7, iv. 8: no Christian ought to allow himself in such aberration of mind. *μη̄ ἅμ.* the pres. = 'cease from sinning' as you are doing, in denying the best you know under the influence of evil suggestion.

ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν: the slight emphasis on *τινὲς*, by position, shows that there are definite persons, whom the apostle knows but does not wish to name, cf. v. 12. *ἀγνωσίαν...ἔχουσιν*, a kind of oxymoron, they possess—not knowledge but—ignorance of God. This seems to suggest that among the excursions of the 'higher' gnosis at Corinth, came this explaining away of the resurrection: S. Paul designates it by its sharpest antithesis—not knowledge but ignorance is their vaunted possession: for *ἀγνωσία* cf. 1 Pet. ii. 15 (with *ἀφρόνων ἀνθ.*): and n. Wisd. xiii. 1 *μάταιοι πάντες ἀνθρωποὶ φύσει, οἷς παρὴν θεοῦ ἀγνωσία*, cf. Rom. i. 19–22, n. Kennedy, p. 165 f.

πρὸς ἐντροπήν ὑμῖν λαλῶ, 'to say this is to reprove you, and you deserve reproof' Rfd. Not only are the particular persons guilty: the community is guilty, in its disproportionate estimate of 'knowledge,' and its failure to keep the central truths in their due place. The tone echoes that of the early chapters. For *πρὸς ἐντ.* see vi. 5.

35–58. S. Paul passes from the argument against the denial of the resurrection, to meet the difficulties which the doctrine itself raised. The main difficulty was the nature of the resurrection body. Here again it is obvious that the whole question turned on the meaning of the assertion of a 'bodily resurrection.' In dealing with this difficulty, his fundamental position is that man is capable of a double life, a natural life and a spiritual life: the natural life is his by his human

nature, his connexion with the natural humanity of Adam: the spiritual life is his by the grace of God, and his connexion with the spiritual life of the risen humanity of the ascended Lord. In the second place, he assumes the position that the individual life can only be manifested through a body. But he completely dissociates the terms 'body' and 'flesh.' Flesh is merely the material of which the natural life organises for itself a means of self-expression, in the present earthly sphere: it is therefore necessarily itself of the earth, and it passes away as all this corruptible world passes away: but while in this sphere, this fleshly vehicle is its body. Equally, the spiritual life must have that by which it can express itself in the spiritual sphere; and this vehicle of self-expression is fitly called its 'body': but this body is itself wholly spiritual, completely adapted for the spiritual operations required in the spiritual sphere. The antithesis thus insisted upon is not exactly the same as our common antithesis between the material and the spiritual. For 'flesh,' in S. Paul's use, includes many operations of the natural life, which we should not call 'material': the mind and thinkings of the natural man are 'fleshly.' The antithesis is really between the natural and the spiritual, the man simply as such, and the man as under the influence of the Spirit. The type of the natural man is 'Adam,' as before: the type of the spiritual man is the risen and ascended Lord, as He in whom human nature has reached its complete development through its abiding and living union with God.

It should be observed that in this passage the antithesis is put at its sharpest, in order definitely to bring out the meaning of the resurrection body. So the influence of the ascended Lord in spiritualising the human life, the lives of men, is regarded solely as at its full operation in the resurrection. In 2 Cor. iv. 16-v. 5 we seem to have hints of a beginning of this process, in its effect upon the whole man, even in the present life. Cf. also *supra* vi. 15 n. But the special object of the present passage does not require that point of view to be taken into consideration. Cf. Kennedy, p. 181 f. and 184 f. n., Phil. iii. 21.

It will be useful to begin with a paraphrase of the whole section. The question is now examined on its own merits: what is the meaning of a resurrection of the dead? It involves in some sense a bodily resurrection, but what kind of body is it which the dead have at their rising?

A little thought will show you that 'body' is a relative term. Take the simplest case where you can watch the reappearance of life: in sowing seeds there is no quickening of the seed except by the breaking up of its 'body': the life passes into its new sphere through

a kind of death: and its new life uses, not the mere body which was sown, but a new body, appropriate to its kind; each seed, as its new life springs out of the old, gains, by God's provision, a new and appropriate body. Again, each kind of life, or life in each of its manifestations, has its own special 'flesh' which it organises into its appropriate body: men, beasts, birds, fishes, each organise their own 'flesh,' and have their own body. Again there are bodies suitable for the life which is above the heavens, and bodies suitable for the life which is on earth: but the 'seeming,' the self-expression, of these bodies is different, according to the sphere in which the life, which they subserve, has to operate: just as there are differences of 'seeming,' of self-expression, in sun, moon, and stars.

From these considerations and analogies we can get an idea of the manner of the resurrection of the dead. There is a sowing of life and a raising of life: the sowing is in the sphere of the present, mortal and transitory, qualified by the tendency to corruption, imperfection of all kinds, weakness in operation: there is a raising in the new sphere of the spiritual, qualified by incorruptibility, glorious perfection, and full powers: in a word there is a sowing of a body which is the vehicle of and expresses a merely natural principle of life; there is a raising of a body which expresses adequately the spiritual principle of life. For it must be recognised, that all life needs an organism by which to express itself, natural life a natural organism, spiritual life a spiritual. And this is the meaning of scripture when it describes the 'first Adam,' the natural man, in whom the natural life alone was, as made into a 'living soul': the last Adam on the other hand has been made into a quickening spirit, a spirit which can give life, which begins in the one sphere and persists into the next.

But the order of development must be observed. The first determination of human nature in the first human being was of earth, formed of dust: the second determination of human nature in the second human being is from heaven (spiritual). And the character of the two reappears in those who are derived from them: as was he who was made of dust, so are all who are made of dust: as is He whose sphere is heaven, so are all whose sphere is heaven. And, further, as we all have been fashioned out of dust, and stamped with the image of him who was fashioned out of dust, so we shall be fashioned like and be stamped with the image of Him whose sphere is in heaven.

What I mean, brethren, is this: flesh and blood are the mortal constituents of our nature, formed of dust; they are no permanent part of our lives, though the natural organism of our natural life; they

can get therefore no part in that Kingdom of God, which is the sphere of the spiritual: any more than corruption itself can have a part in incorruptibility. If you ask me, how this is to come about, I can only answer by telling you a secret of God which has been revealed to me: when the end comes, when the Lord returns, living and dead alike will undergo a change: it will be sudden, instantaneous, at the sound of the last trumpet: for the trumpet will sound, and the dead will be raised in a body which is not liable to corruption, and we that are still living will be changed to a like body. For there is a necessity imposed by God, a divine law, that the corruptible nature in which we now are must be clothed with incorruptibility, and the mortal nature which is now ours must be clothed with immortality (if it is to enter into the new life of the spirit). But when that is done, and not till then, will the final triumph over death, of which scripture speaks, be achieved. Death has long been victorious: Death has shaken its spear over all: but in what does that power consist? There is but one answer; sin is the one effective weapon of death; and the power of that weapon has been the law: but Christ has superseded law and died for our sins: and thanks be to God, in His risen Sovereignty as in His redeeming manhood the victory over sin and death is offered to us by God.

It follows, my beloved brethren, that you must prove yourselves firmly established in the faith: let nothing shake your position: continue to abound in the work of your Lord always; for you have the complete assurance that all your labour done in union with the Lord shall take effect.

35. ἀλλὰ ἐρεῖ τις, not one of the *τινές* of *v.* 34, but a brother who is genuinely puzzled by the strangeness and difficulty of the conception. The question is then put: by what means are the dead raised with bodies? what is the nature of their bodies? The latter question is dealt with first. The former is treated only implicitly, in the assertion in *vv.* 44 following, of the community of nature between Christians and the Lord.

36. ἄφρων, 'thoughtless,' the questioner has not thought out the conditions of the problem: cf. Lk. xi. 40, xii. 20; Eph. v. 17.

σὺ δὲ σπείρεις, κ.τ.λ., the appeal is to the observed processes of natural life: the life in the seed sown is not quickened till the body which it has when sown dies off and the life itself is quickened by the new element in which it finds itself: then with this quickening it is given by God a new body, we should say, it assimilates the fresh material necessary for its new growth. N. the life in this case too persists through what is described as the death of its first body. The

analogy is close, as the difficulty to be explained was just that assumption of a new body by the persisting life.

37. γυμνὸν κόκκον, 'bare grain,' the grain without any vestige of its new body which is to be. Cf. 2 Cor. v. 3. εἰ τύχοι, cf. xiv. 10 = 'as it may happen.'

38. ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα. What we describe as the operation of nature, S. Paul thinks of as the gift of God.

καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα, 'and to each kind of the seeds a body peculiar to its kind.' Here the analogy is intended to include a parallel to the new kind of body, which the life in the new sphere requires. Even natural seeds with their different qualities and capacities require and receive different bodies. This thought is developed in the next verses.

39. οὐ πάντα σὰρξ ἡ αὕτη σὰρξ: he leaves the vegetable creation, and draws on the animal world for a further illustration: the animal life has its body of flesh; but the flesh which is so organised differs in man, and beast, and bird and fish. There are differences then even in these transitory expressions of natural life; why should a difference between them and an expression of the spiritual life surprise us? S. Paul may be thinking merely of the obvious differences between the kinds he enumerates; or perhaps of the deeper differences in organic structure and even in mental development: as σὰρξ includes for him, besides the material structure, the mental operations of man.

40. καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, 'and there are bodies (fit for life) above heaven and bodies (fit for life) on earth.' Bearing in mind that σῶμα never is used in the sense in which we speak of a stone as a body, a mere mass of matter, but always of a living organism, whatever be the material which the particular living principle organises for itself, it is clear that here is a new step: we pass from the picture of life in the earthly sphere and its corresponding body, to life in what is described as ἐπουράνιον. The bare juxtaposition of the two clauses is in fact a comparison = 'as there are living organisms fit for life on earth, so etc.' The interpretation of ἐπουράνια is, however, disputed: (a) it is taken to mean the 'heavenly bodies' of sun, moon and stars; and this is supported by v. 41. In this case, we must conclude that S. Paul regards these as living beings with their various appropriate organisms, a view which was current in his time: Lietzm. qu. Philo de gig. 8, p. 263 καὶ γὰρ οὗτοι (οἱ ἀστέρες) ψυχαὶ ὄναι δι' ὄλων ἀκήρατοί τε καὶ θεῖαι, and elsewhere. In this case this would be just another instance of the variety of the self-expression of life. (b) Against the above interpretation, it is to

be observed that neither in S. Paul nor in any other writer of the N.T., nor in LXX, is *ἐπουράνιος* used in this sense. It always describes persons as belonging to the heavenly sphere, the sphere of spiritual beings and activities. And it is used in this sense quite clearly below vv. 48, 49. See Robinson *Eph.* pp. 20-22. Is there any reason why this sense should not be given here? If we adopt it, then *σώμ. ἐπουράνια* = *σώματα πνευματικά*; but the former phrase is used, because at this point S. Paul is insisting, not on the kind of life which has its organism, but on the difference in the organisms necessitated by the difference in the spheres of their activity: also perhaps because he is not here referring explicitly to the resurrection organism, but to organisms already existing in the heavenly sphere; presumably angels. The declaration that there are these different bodies fit for the spiritual sphere, comes in quite aptly here, after the enumeration of differences among earthly bodies. And, again, the *ἀλλά* clause, which follows, is needed to enforce the warning that these different bodies in their different spheres will manifest themselves in different ways (see below on *δόξα*). If the former interpretation is taken the *ἀλλά* clause is little more than a repetition of the thought of v. 39, and the *ἀλλά* itself requires justification. The only difficulty in the way of this interpretation, is the reference to sun, moon, and stars in v. 41: but that difficulty is diminished or indeed removed, by the consideration that S. Paul does not ever call these bodies *ἐπουράνια*, and probably therefore would not have thought that there could be any confusion. In fact the confusion is wholly due to our phrase 'heavenly bodies' which in neither of its words agrees with S. Paul's use of those words. With the second interpretation, v. 41 simply gives a fresh and beautiful illustration of the differences.

ἀλλὰ ἑτέρα μὲν ἢ τ. ἐ. δόξα. The fundamental scriptural meaning of *δόξα* (= 'seeming') is manifestation, whether of being, character, or merely presence. The Shekinah manifested the presence of God: His character was manifested by His actions and dealings with Israel, in His power, righteousness, long-suffering: so S. Paul describes the act of God in raising Christ as *ἡ δόξα τοῦ πατρὸς* (Rom. vi. 4): it is used of the final manifestation both of God and man (Rom. viii. 18): Christ in men is the hope of the full manifestation of their true character, Col. i. 27: certain brethren are called *δόξα Χριστοῦ*, a manifestation of Christ, by their actions and services exhibiting Christ's living in them, 2 Cor. ix. 23.

Here, then, the point is that the organism of the life has its special way of manifesting itself according to the sphere in which it acts: the manifestation of earthly organisms will be by physical means even

when the life they manifest is more than physical: the manifestation of heavenly organisms will be by heavenly, i.e. spiritual ways, fully adapted to the spiritual character of the life in those organisms. The advance in thought here is from that of the organism as simply embodying the life, to that of the organism expressing the life to other like beings. Neither 'excelling' nor 'splendour' (Rfd) expresses the meaning. We must keep the word 'glory' and recognise its technical sense.

On δόξα, cf. Buchanan *H.D.B.* II. p. 188; Kennedy, p. 191.

41. ἄλλη δόξα κ.τ.λ. It is tempting to see a good linguistic instinct in the use of ἄλλη here (different, various in the same class) and ἐτέρα above (different in class): but in view of the incorrect uses of ἕτερος in N.T. this cannot be pressed; see Blass, p. 179, M. p. 79. If the interpretation of v. 40 given above is correct, this verse is another analogy or illustration for different forms of manifestation of different bodies: though all the bodies here belong to our earthly sphere. The question of difference between the living beings within the heavenly sphere is not referred to here. διαφέρει, simply 'differs.'

42. οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. The οὕτως includes the whole argument from analogies in 36-41; these analogies prove nothing: but they remove difficulties of conceiving the manner of the resurrection and the resurrection life, by appeal to the large differences in our own experience, and the differences between the heavenly and the earthly sphere. With these difficulties thus dealt with, we pass to consider more directly the nature of the resurrection.

σπείρεται ἐν φθορᾷ κ.τ.λ. No subject is expressed, and it is best to preserve this point by tr. 'there is a sowing....' At the same time we must ask what is sown? The analogy of the seed, which is clearly referred to here, shows that the subject to be supplied is life, or a principle of life: and the sowing refers to the placing of a principle of life, first natural, then spiritual, in the conditions of the transitory, corruptible, mortal sphere, cf. v. 45. There is no reference to the burial in the earth. φθορά, ἀτιμία, ἀσθένεια, all include moral conditions, not merely physical; just as σὰρξ covers both: and then these terms might be summed up by ἐν σαρκί. The whole series of antitheses describes the present life in contrast to the future, as the process in which the principle of life, sown by God, gradually sheds as it were the conditions of weakness and corruption, till in the final stage it comes to be raised into the spiritual conditions for which it is destined. The qualification for this raising is given by the beginning of the spiritual life even within this process through

the grace of God in Christ. The thought is developed and made explicit, with other metaphors, in 2 Cor. iv. 16 ff., which should be compared throughout. The persistence of the consciousness of personal identity, clearly assumed by S. Paul, is involved in this thought.

ἐν φθορᾷ. Cf. Rom. viii. 21; Gal. vi. 8; Col. ii. 22: there is an analogy and even a connexion between the physical and the moral corruptibility of mere human nature. ἐν ἀφθαρσίᾳ. Cf. Rom. ii. 7; Eph. vi. 24; 2 Tim. i. 10; the character of the spiritual not liable to disintegration and corruption. ἐν ἀτιμίᾳ...ἐν δόξῃ. Cf. iv. 10 for the antithesis. The 'dishonour' covers all the mean and poor and paltry and disgraceful circumstances of human life regarded in itself, apart from the dignity which it gains from consecration to God's service. δόξα is here again the manifestation of its true character, when wholly expressive of its relation to God.

43. ἐν ἀσθενείᾳ...ἐν δυνάμει. This pair brings out the tragedy of man's incapacity to do what he would, due both to physical and moral conditions. The reconciliation of the antithesis is given in 2 Cor. xii. 9, xiii. 4; Rom. viii. 26; cf. Heb. v. 2.

44. σπείρεται σῶμα ψυχικόν κ.τ.λ. This phrase most nearly suggests burial: but wrongly. Throughout this passage σῶμα = the living organism. The body laid in the grave is not, in S. Paul's sense, any longer a body at all; it has become flesh, in rapid dissolution. Hence the phrase = there is a sowing of life (a principle of life) as a merely natural organism; that is the beginning: the end is a raising of the same life as a spiritual organism. There has been meanwhile a process of transformation going on: see above on v. 42.

εἰ ἔστιν σῶμα ψ. ἔστιν καὶ πνευματικόν. If there is an organism for the natural life, there is, no less, an organism for the spiritual life. This sentence introduces the justification of the strange phrase σῶμα πνευματικόν, and gives the key to the whole of S. Paul's thought on this subject. He conceives of individual life as necessarily implying an organism for its own self-expression and development, and for entering into relation with others. The kind of organism depends upon the kind of life. σῶμα πνευματικόν is the same as σ. ἐπουράνιον, the organism being defined in the one case by the life in it, in the other by its sphere of operation.

45. οὕτως καὶ γέγραπται = Gen. ii. 7: except that πρῶτος and Ἀδάμ are inserted. The insertion of πρῶτος of course introduces into the text an idea which is not there, i.e. of a second man to come.

ἐγένετο...εἰς ψυχὴν ζῶσαν gives an instance, attested by Scripture, of the general law σπείρεται σῶμα ψυχικόν. ὁ πρῶτος ἄ. Ἀδάμ marks this as the beginning, and typical of the way of human life: all men

first become living souls, are sown in a natural body. ἐγένετο...εἰς. St Paul uses this periphrasis for the noun only in qu. LXX (here and Rom. xi. 9). See M. p. 71; = 'became a living soul,' clearly here in the sense of the merely natural life of man (not 'animal'): from that could be derived only the ψυχικὸν σῶμα.

ὁ ἔσχατος Ἀδάμ. This clause is added as supplementing the account of human nature given in Gen. ii. 7 and justifying the phrase σ. πνευματικόν. This unique phrase is chosen here to mark the parallelism between the relation of the Son of Man to the race and the relation of Adam to the race: cf. v. 21; Rom. v. 12f.: as in Adam men get their beginning, so in Christ they reach their end. Here S. Paul comes nearest to a reference to the title 'Son of Man.' It definitely refers to the Lord in His human nature, through which, when He was glorified, He communicated life to those that are His; but as in Him that nature is wholly spiritualised, from Him men derive the πνευματικὸν σῶμα.

εἰς πνεῦμα ζωοποιῶν. Ζωοποιεῖν always implies divine action, cf. Rom. iv. 17, viii. 11; 2 Cor. iii. 6; 1 Pet. iii. 18; and negatively Gal. iii. 21. In Jn v. 21 it is attributed to the Father, and to the Son, vi. 63 to the Spirit (τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, cf. 2 Cor. i. c.). Consequently here πνεῦμα must refer to the divinity (cf. Rom. i. 3): the last Adam, the culmination of human nature, became divine spirit with its proper function of quickening to life, 'a Being above nature, who had life and was capable of giving it' (Fairbairn ap. Macintosh, p. 61). The aor. ἐγένετο, to be supplied, refers to the Incarnation. So in v. 47. Not τὸ πνεῦμα: there is no confusion with the Holy Spirit (see Macintosh, p. 59), any more than in Jn iv. 24: it is the divine nature which is here meant. But observe, the parallelism with Adam shows that S. Paul has in mind the human life of Jesus, as that through which He passed to His supreme place in relation to men, by not falling as Adam but triumphing in His sinless life and redeeming death. See Add. Note, p. 277.

46. ἀλλ' οὐ πρῶτον τὸ πνευματικόν κ.τ.λ. This cannot be an absolutely general statement, because obviously the spiritual, as the divine, does precede the natural: nor again can it refer to the first and last man, because that would require the masc. Taking the whole context, which is dealing with the idea of σῶμα (cf. below vv. 49, 52 f.), we should probably supply σῶμα here: it is then a general law of the development of human life, which begins in the way of mere nature, and afterwards receives its spiritual, i.e. divine, crowning. What misconception is the remark meant to meet (ἀλλά)? Perhaps it points to some exaggerated view of the spiritual character of

Christians as already complete while they are in the present world, as though it had done away already with the corruptible in them, so obviating the necessity of struggle and making the acts of the flesh morally indifferent. It is possible even that the *τινές* of *v.* 12 denied the resurrection as unnecessary on the ground that the spiritual change had already taken place. There have been already hints of this tendency: and it might have been encouraged by this teaching as to the *σῶμα πνευματικόν*, if it had not here been guarded by the definite explanation that the human nature derived from Adam is still ours; its full transformation is still a matter of the future. Perhaps also for this reason in *v.* 48 he uses the term *ἐπουράνιος* rather than *πνευματικός*: our body is still *ψυχικόν*, though we have the spirit: we shall have that 'heavenly' body when the discipline of probation is finished. Weiss's suggestion that this verse has been displaced and should precede *v.* 45 is attractive, and the dislocation might be explained by the fact that 44 and 46 both end with *πνευματικόν*. But *ἀλλά* can without difficulty refer back over *v.* 45 to *v.* 44. And the substitution in *v.* 47 of *δεύτερος* for *ἑσχατος* rather suggests that this *v.* 46 with its *πρῶτον* and *ἔπειτα* has intervened.

47. *ὁ πρῶτος ἄνθρωπος κ.τ.λ.* expands *v.* 46: 'first' and 'second' pick up the *ἔπειτα*. *ἐξ οὐρανοῦ* (*ἐκ γῆς*; no adj. corresponding to *χοϊκός*). This phrase can hardly refer to anything but the Incarnation, and supports the interpretation given on *v.* 45.

48. *οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί*, i.e. liable to corruption, weakness, sin, not freed from the common nature and its infirmities till parted from it by death. This seems to support the suggestion in *v.* 46 n.: it is not merely that Adam's descendants are formed of dust, but that being formed of dust and as long as they have that nature they share his liabilities. Cf. Gen. ii. 7 *χοὺν ἀπὸ γῆς*.

οἶος ὁ ἐπουράνιος. 'He that is now in the heaven from which He came.' *τοιοῦτοι καὶ οἱ ἐπουράνιοι*, not simply the spiritual, but the spiritual who have undergone the last transformation, and are denizens of the heaven in which their Lord and life is: they share the freedom and the purity of His glorified humanity, and, as the next verse explains, in a body like His.

49. *καὶ καθὼς ἐφορέσαμεν*, 'and as we did put on the likeness, etc.': *φορέω* is used specially of wearing garments (only so in N.T., Mt. xi. 8; Jn xix. 5; Rom. xiii. 4; cf. Sir. xi. 5, xl. 4): cf. *ῥάβδος*, a robe, Lev. vi. 11, xi. 23 (versions Al. ap. Orig. *Hex. Field*); Rfd *N. Phryn.* p. 22. The image is the same as that of *ἐνδύεσθαι* in *v.* 53, cf. Rev. xiii. 14; 2 Cor. v. 3 al. The aor., as commonly with verbs describing a state, is inceptive—'began to wear, put on' = *ἐνεδυσάμεθα*.

τὴν εἰκόνα τοῦ χοῦκου expresses exactly οἶος ὁ χοῦκός etc. 'The likeness of the man of dust' refers to the body of flesh, the natural body, which was the clothing of his life.

φορέσωμεν (φορέσομεν) τὴν εἰκόνα τοῦ ἐπουρανίου. The large majority of texts and Fathers support the subj.: B with a few cursives, and Arm. and Aeth. verss., Cyril, Theodoret the indicative: cf. W. H. App. § 404. In fact it is a case where MS. evidence is less important than usual, and internal evidence more important. If the subj. is read, it is an exhortation to progressive appropriation of the likeness of Christ in the present life; we may compare 2 Cor. iii. 18; Col. iii. 10. Rom. viii. 29 is ambiguous, but prob. has the same reference; see note. If the future is read, it refers to the clothing with a spiritual body of the same kind as Christ took at His resurrection, cf. Phil. iii. 21; 2 Cor. v. 2 ff. Thus either meaning is thoroughly Pauline. But the context is decisive for the second. The whole argument is directed to the assertion of 'a spiritual or heavenly body' to be assumed at the resurrection. The term ὁ ἐπουράνιος itself is definitely used here of Christ as possessing such a body: and the parallel in the first clause requires this meaning, cf. Field *ad loc.* Chrys. takes the first, Theodoret the second: but Chrys.'s explanation shows the inadequacy of his interpretation.

The whole passage is an excellent instance of St Paul's habit of concentrating on the point at issue. Taken strictly, some of the language would seem to draw a too hard and fast line between the Christian life in the present and in the hereafter, a separation inconsistent with his general teaching. But here he is concerned not with the whole character of that life, but with the special conditions of its manifestation under the contrasted circumstances of 'earth' and 'heaven': and these conditions are entirely different. Perhaps the most remarkable instance of this abstraction is the absence of any reference to Gen. i. 27. On the idea cf. 1 Jn iii. 2.

50-54. He explains his meaning to be that the corruptible element in man clearly cannot enter the sphere of incorruptible being and action: there must be a change if the human life is to be adapted to the new conditions: and that change will take place for all believers at the coming of Christ, whether they are then dead or living. That will be the final victory over death, the last enemy.

50. σὰρξ καὶ αἷμα = human nature under present conditions, of the embodiment of the human life to fit its earthly sphere, cf. Heb. ii. 14 (a remarkable inverse parallel): in Mt. xvi. 17 and Gal. i. 16 = any mere man; Eph. vi. 12 = men in contrast with τὰ πνευματικά τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, essentially the same contrast as here.

See Robinson on Eph. *l.c.* qu. Enoch xv. 4, the offspring of angels who sinned with the daughters of man is described as 'flesh and blood' in contrast with 'living spirits.' The phrase here includes both the moral and physical elements of man's nature, but the sense of physical is predominant as most obviously representing corruptibility in death. Probably S. Paul has in mind here a materialistic view of the resurrection which had given occasion to the denial with which he had been dealing throughout, probably the common Jewish view (Weiss).

βασιλείαν θεοῦ, clearly here used in the final sense, of the completed and triumphant sovereignty of God to be established at the coming of the Lord: so vi. 9, 10; Gal. v. 21; Mt. xxv. 34. **κληρονομήσαι**, 'obtain a place or part in,' aor.

οὐ δύναται, 'cannot,' by the mere fact of their corruptible and its incorruptible nature. Cf. 1 Pet. i. 3, 4, 5.

οὐδὲ ἡ φθορά τὴν ἀφθαρσίαν κληρονομεῖ, 'any more than corruption has any part in incorruption': the two ideas are mutually exclusive.

51. ἰδοὺ κ.τ.λ., an answer to the natural question, 'What then happens?' **μυστήριον**=a secret of God's purpose revealed to S. Paul: cf. Rom. xi. 25 n. This is another instance of *προφητεία*. **πάντες κ.τ.λ.**, 'all of us (Christians) will not fall asleep, but all will be changed.' Even here S. Paul's thought is clearly limited to **οἱ τοῦ Χριστοῦ**.

52. ἐν ἀτόμῳ...σάλπιγγι. Note the force of the three unconnected clauses, of increasing length, with the ringing climax of **σάλπιγγι**.

ἐν ἀτόμῳ, of time, Aristot., Isa. iv. 8 (Symm.). Nägeli, p. 41, includes this phrase, with *ἐκνήφειν*, *ἀφθαρτός* and *ἀφθαρσία*, among the words which belong definitely to the higher literary *κοινή*. Hence the style is naturally heightened.

ἐν ῥιπῇ ὁ.: *ῥιπή* a poet. word, 'from Homer downwards'; 'the twinkling of an eye,' cf. *ῥιπαὶ ἄστερων* Soph. *El.* 106 (L. and S.).

ἐν τῇ ἐσχάτῃ σάλπιγγι, cf. Mt. xxiv. 31; 1 Thess. iv. 16; Joel ii. 1; also cf. Exod. xix. 16; Isa. xxviii. 13; Zech. ix. 4 (Milligan); for Rabbinic cf. Wetst. *ἄφθαρτοι*, sc. in their incorruptible bodies.

53. δεῖ γάρ: it is a necessity of the new order into which the risen enter: a necessity already prepared for by the gift of the Spirit (2 Cor. v. 5).

τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν: a strange phrase: but language is already becoming inadequate to the thought. **τὸ φθ. τ.** perh. best taken as an instance of the use of the neut. adj. for the abstract substantive=this corruptibility of ours, we with our corruptible nature, corruptible as we are. For the metaphor *ἐνδύσασθαι*

cf. 2 Cor. v. 4 where there is something of the same difficulty occasioned by the double compound, ἐπενδ. The aor. marks the momentary character of the great final act.

καὶ τὸ θνητὸν τοῦτο = 'we, mortal as we are.'

54. ὅταν δὲ τὸ θνητὸν κ.τ.λ., the repetition of the full phrase strikes a high note of triumph, which continues to rise in the following verses with their great swinging rhythm, to a paean of victory.

κατεπόθη ὁ θάνατος εἰς νίκος, Isa. xxv. 8, 'He has swallowed up death for ever,' Heb.: Box 'annihilated' for 'swallowed up': in a strongly eschatological passage full of the hope of deliverance and final restoration of Israel. The LXX differs: Theodotion has the same tr. as here, cf. 2 Cor. v. 4. For κατεπόθη cf. 2 Cor. ii. 7; Heb. xi. 29.

55. ποῦ σου, θάνατε, τὸ νίκος; Hos. xiii. 14 Heb. 'O death, where are thy plagues? O grave, where is thy destruction?' (R.V.); LXX ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ᾗδῃ; a dramatic apostrophe to defeated Death, personified: τὸ νίκος, the victory which thou hast so long maintained: cf. Rom. v. 14. τὸ κέντρον, 'the sting': the weapon with which he not only slays but terrifies before slaying, Heinr.

56. τὸ δὲ κέντρον τοῦ θ. ἡ ἁμαρτία. 'Now the sting of death is sin,...' cf. Rom. v. 12, vii. 9, 10; sin is the cause of death, and here by a strong metaphor is named the weapon of Death personified.

ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος, the only reference to the law, as such, in these two Epp., exc. above ix. 20. As it is sin which gives its power to death, so it is the law, the external statement of righteousness, which gives its meaning and power to sin (Rom. vii.): but Christ is the end of law for the believer (Rom. x. 4), and Christ has died for our sins (above vv. 3, 17): through Jesus Christ, then, accepted as our risen Lord, sin and death have both been overcome. The victory is more than the triumph of immortality over mortality; it is the triumph of righteousness over sin and all its consequences in the Person of Christ and thereby in every believer on Him. These last verses then present in the briefest summary the whole triumphant message of the Gospel. N. It implies that the view of law worked out in Rom. vii. was familiar to the Corinthians.

57. τῷ δὲ θεῷ χάρις κ.τ.λ. Only S. Paul uses this formula, and only here and 2 Cor. ii. 14 in this order. Note that this verse attributes the whole wonderful dispensation emphatically to God, working through Christ as Mediator, cf. vv. 24, 28. τῷ διδόντι ἡ., 'who offers us,' Rfd, bringing out the force of the present.

58. ὥστε, ἀδελφοί μου: the paean of triumph has been succeeded

by the more subdued note of instruction and warning leading to thanksgiving: and the whole now ends in a solemn word of exhortation to be steady and unwearied in Christian service, in hope.

ἀδελφοί μου ἀγαπητοί. S. Paul uses this full and most affectionate form of appeal only here and Phl. iv. 1, where again the thought of the last triumph and the need of Christian endurance is present.

ἐδραῖοι γίνεσθε, ἀμετακίνητοι, cf. xvi. 13; Col. i. 23 (*τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι*, again the thought of the end is in the context): **γίνεσθε**=‘become’: they had not been so; they had not grasped firmly the principles of their faith; else many of these questions would not have needed solution by S. Paul: they are to get a firm footing from which they cannot be dislodged, both for thought and practice.

περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, cf. iii. 13 ff., ix. 1, xvi. 10; Phl. ii. 33 and Eph. iv. 12: there is perhaps an implied correction of their disproportionate activity in speculation, cf. i. 18 f. ‘The work of the Lord’ is preparation for the end, in mutual service and the spread of the Gospel: and the end has been made sure by the resurrection of the Lord.

εἰδότες ὅτι κ.τ.λ., ‘in the full assurance that your labour, however hard and long, is not without effect when done in union with the Lord.’ **κενός**, cf. ‘There can never be one lost good’; **κόπος** brings the thought back to present conditions.

ἐν κυρίῳ, cf. Rom. xiv. 6 n.: here clearly=**ἐν Χριστῷ**: cf. ix. 1; Rom. xvi. 12; 2 Cor. ii. 12; Eph. vi. 21; Col. iv. 17. The name suggests the Master whom they serve as well as the power which is theirs for service.

CHAPTER XVI

The letter concludes with a series of notes, largely personal, but including a direction about the 'collection for the saints.'

1-4. The collection for the saints is to be systematic, to be ready for S. Paul's arrival: and accredited representatives are then to be appointed to take it, perhaps in his company, to Jerusalem.

5-12. Visits are promised (1) of S. Paul, after he has finished his intended journey through Macedonia, (2) of Timothy, who will probably arrive shortly from Macedonia and return to S. Paul with the bearers of this letter, (3) of Apollos, not immediately as S. Paul wished, but when a good opportunity makes it possible.

13-14. A brief exhortation to steadfastness.

15-18. A commendation of the household of Stephanas; and an expression of his own delight in the presence of Stephanas, Fortunatus and Achaicus.

19-20. Greetings.

21-24. Final greeting, signature and last words.

1. *περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους*: the first mention of this important matter. See Rom. *Introd.* p. xiv f., xv. 25 n.; 2 Cor. viii. 1 f.; Acts xxiv. 17. It appears from this mention here, that this offering from the Gentile Churches to the Church in Jerusalem occupied S. Paul's mind throughout his 'third missionary journey.' His visits to Jerusalem and the character of the discussions there held no doubt suggested this act of brotherly love and fellowship on the part of the Gentile Churches; cf. Gal. ii. 10. The manner of its mention here shows that it had already been at least under discussion at Corinth, perhaps it had been suggested in S. Paul's first letter, and the Corinthians may have asked for explanations and instructions in their reply. *λογία* (= *λογεῖα*) is found in Papyrus documents = a collection from members of a club for club purposes: see Deissm. *B. S.* i. p. 139 f., ii. p. 46: it possibly should be read in 2 Macc. xii. 43 (sc. *κατ' ἄνδρα λογίαν*): it is not found in literary Greek: formed from *λογεύειν*, also found in Pap.: cf. Witkowski 47, 55; 55, 15. *τῆς εἰς τοὺς ἁ.*, 'which is destined for the saints': n. he assumes that they know what saints: Jerusalem is not mentioned till v. 3.

ὥσπερ διέταξα τ. ἐ. τῆς Γαλατίας: the project thus was first set on foot among the Galatian Churches, probably when he visited them on his way to Ephesus. Is it referred to in Gal. vi. 10? Gaius of Derbe and Timothy are mentioned in his company on his journey to Jerusalem, Acts xx. 4. N. that the Churches of Galatia are described as in some sense a single community. διέταξα, 'I gave detailed instructions.' Cf. vii. 17, ix. 14 n.

2. κατὰ μίαν σαββάτου: σάββατον = week, Mk [xvi. 9]; Lk. xviii. 12: more commonly in plural, Mt. xxviii. 1; Mk xvi. 2; Lk. xxiv. 1; Jn xx. 7. N. that the contribution is not paid into a common fund, but laid by at home. The choice of the day however shows that it was regarded as holy and fit for such a reminder of fellowship.

ὅτι ἐὰν εὐδῶται, 'whatever prosperity he has,' in proportion to his success in his business. εὐοδ. prob. passive, cf. Rom. i. 10.

ἵνα μὴ...γίνωνται: 'that they may not be set on foot then' for the first time. He does not want this money affair to be treated as personal to himself.

3. οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, 'whomsoever you have approved and accredited by written credentials' as your trustees in the matter, cf. 1 Thess. ii. 4. Thus at once appears S. Paul's scrupulous anxiety that there should be no opportunity for impugning the administration of this fund, cf. 2 Cor. ix. 19 ff.; no doubt in view of the imputations that had been brought against his own motives, cf. 1 Thess. ii. 5; 2 Cor. xii. 16.

τὴν χάριν ὑμῶν = your grace, your kindness, cf. 2 Cor. viii. 4, 6, 7, 9; so εὐλογία is used 2 Cor. ix. 5.

4. ἐὰν δὲ ἄξιον ᾖ = if it be important enough a matter for me to go too: i.e. if the contribution was considerable, and the eagerness of the Corinthians in the matter noteworthy. It proved to be so: and in the absence of mention of any Corinthian in the company of Acts xx. 4 it is possible that the complete reconciliation of S. Paul with the Church in Corinth was sealed by this appointment of him as their representative, certainly in that case δι' ἐπιστολῶν, written credentials to the Church in Jerusalem.

5. ἐλεύσομαι δὲ πρὸς ὑμᾶς κ.τ.λ. The first intimation of S. Paul's plans on leaving Ephesus. This plan was ultimately carried out; cf. Acts xx. 1, 2. But much happened in between: for the changes of plans see 2 Cor. i. 15 f. n.

ὅταν Μ. διέλθω, 'when I shall have completed my journey through M.' διέρχεσθαι in Acts seems to get the sense of a journey of missionary or confirming work, cf. Acts viii. 4, ix. 32, xi. 19, xviii. 23 etc.; so probably here.

διέρχομαι, 'I am passing through,' a good instance of the futuristic or purposive use of the durative present, cf. πορεύομαι Rom. xv. 25; M. p. 120.

6. τυχόν, 'perhaps' = *εἰ τύχοι*, xiv. 10: part. only here in this sense: B has τυχόν for ἔσως in Lk. xx. 13; D ins. τυχόν before ὁ ἄγγελος in Acts xii. 15, cf. Blass, p. 252. It would seem to be used here, not so much to express a real uncertainty in his intention, as to modify the definiteness of the assertion, so that he may not seem to be forcing himself upon them: cf. Rom. xvi. 22-29 n.

καταμενῶ, 'I shall settle with you for a prolonged stay': cf. Acts i. 13: the κατα- has a perfective force: M. p. 112 f.

ἢ (καὶ) παραχειμάσω, cf. Tit. iii. 12; Acts xxvii. 12; xxviii. 12: he would spend the winter there during the close time for navigation.

ἵνα ὑμεῖς με προπέμψητε: the next step after Corinth is not yet defined or at any rate not ready for communication: it partly depended on whether he should go to Jerusalem with the contribution (v. 4): the alternative would appear to have been a direct passage to Rome, cf. Rom. xv. 22-26. Plans were settled before he left Ephesus (Acts xix. 21). In any case, wherever he is to go from Corinth, he wants the backing of their hearty support and good wishes (προπέμπειν), cf. 2 Cor. i. 16; Rom. xv. 24; Acts xx. 38. He received this in full measure, if they made him their delegate to the Church in Jerusalem.

7. οὐ θέλω γάρ κ.τ.λ. He expresses his own wish in the matter, but yet leaves an opening for their free concurrence. ἄρτι, 'I do not want to come to you now on my way to Macedonia.' This was a possible route, and he explains why he does not adopt it: he wants to stay longer with them than would be consistent with the business he has in Macedonia. So he will do that first. It is possible that the Corinthian letter had contained a request that he would come straight to Corinth. ἐπιμένειν, 'to stay on.' εἰάν ὁ κύριος ἐπιτρέψῃ, 'if the Lord shall allow it': if no more imperative claim in His service arises meanwhile.

8. ἐπιμένω, 'I am staying on,' cf. διέρχομαι, v. 5 n.

ἐν Ἐφέσῳ, this letter, then, was written at Ephesus.

ἕως τῆς πεντηκοστῆς, 'until the (next) feast of Pentecost,' cf. Acts xx. 16. These two references suggest, though they do not prove, that Pentecost was already an important Christian anniversary: as a mere date (Heinr.) it would not be especially appropriate in writing to the Corinthians. For the Jewish use of the word, cf. 2 Macc. xii. 32; Tob. ii. 1 (not in O.T.). Nothing can be deduced from the use of this phrase as to the exact date of the letter: it would be natural at any time in the preceding year: and v. 9 seems to indicate that a con-

siderable interval lies between the date of writing and the Pentecostal feast. See *Introd.* p. xvii.

9. *θύρα γάρ μοι ἀνέωγεν*, 'has been set open,' cf. 2 Cor. ii. 12; Col. iv. 3; Acts xiv. 27: a natural and not uncommon metaphor. Epictetus uses the phrase frequ. but always of the open choice of death, if the ills of life become intolerable. For the intr. perf. see Blass, p. 56 ('as in later writers'). Something had happened which opened up great opportunities for preaching the Gospel in Ephesus and the neighbourhood. The phrase suggests that S. Paul is contemplating a further stay at Ephesus of some length, and that he was writing some months before Pentecost. The disturbances which closed the stay at Ephesus (Acts xix. 23 f.) may have been the result of the activity with which the opportunity was seized, cf. Acts xix. 8 ff., 20.

ἐνεργής = 'actively at work': the epithet does not quite fit the idea of *θύρα*: it implies that there were many workers to take advantage of the opportunity.

10. *ἐὰν δὲ ἔλθῃ Τιμόθεος*, cf. iv. 17; Acts xix. 21. It is noticeable that Erastus, who accompanied T., is possibly the same as 'Erastus the treasurer of the city,' sc. Corinth, Rom. xvi. 23. The phrase here does not suggest doubt as to T.'s going to Corinth, but as to his having got there when this letter is received.

βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑ., a strange request; it does not seem to point to any hostility to S. Paul which T. would also share; otherwise he would scarcely have added *τὸ γὰρ ἔργον...ὥς καὶ ἐγώ*. The clause *μὴ τις οὖν* etc. suggests that they might treat Timothy with indifference, because of his youth and subordinate position: and *ἀφόβως* possibly indicates that T. himself was of a nervous nature which might anticipate such treatment. *βλέπετε ἵνα*, only here = be careful; that he may, etc. *γένηται πρὸς ὑμᾶς*, cf. ii. 3.

τὸ ἔργον Κυρίου, cf. Phl. ii. 30 and (w. art.) xv. 58 only. The anarthrous *Κύριος* seems to be used of Christ only after a prep. or in the gen. after an anarthrous subst. (Rom. xiv. 6 n.): here therefore = *τοῦ θεοῦ*, cf. Rom. xiv. 20; Jn vi. 28.

11. *ἐξουθενήσῃ*, 'make light of, treat disparagingly,' cf. i. 28, vi. 4; Lk. xxiii. 11; 2 Cor. x. 10; Rom. xiv. 3: and for the matter cf. 1 Tim. iv. 12.

μετὰ τῶν ἀδελφῶν, prob. = the bearers of this letter, as in next verse.

12. *περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ*: the form of the reference suggests that the Corinthians in this letter had asked after Apollos and perhaps invited his return. It shows too that Apollos was at Ephesus, or, as no greeting from him is sent, had been there shortly

before the letter was dispatched. μετὰ τῶν ἀδελφῶν must refer to the same persons as v. 11: there is nothing to show that they were Corinthians; in fact, as they were to return with Timothy, they were probably not. καὶ πάντως, 'and on every ground,' this emphatic word corresponds to the πολλὰ παρεκάλεσα: 'all my appeals were met.' οὐκ ἦν θέλημα, 'he had no will to come at present': others interpret it, 'it was not God's will': but it is scarcely possible to dissociate θέλημα from Ἀπόλλως in the context: both πάντως and the imperf. (ἦν) point to him.

ὅταν εὐκαιρήσῃ, 'whenever he shall get a good opportunity' (aor.), cf. Mt. xxvi. 16. S. Paul may well have wished Apollos to go, and says so, to mark the complete harmony between them. If their names had been used by opposing factions at Corinth, it was not with the concurrence of either. On the other hand, Apollos, in that case, may have felt that the situation at Corinth was too awkward for him to grapple with alone.

13. γρηγορεῖτε κ.τ.λ., for these imperatives, enforcing the exhortations and teachings of the Epistle, in brief, unconnected clauses, cf. 2 Cor. xiii. 11 (where again ἀγάπη is the note of the last clause). N. all are in the present; they need constancy and perseverance. γρηγορεῖτε, a late present formed from the perf. ἐγρήγορα: so στήκετε. See M.M. s.v.

στήκετε ἐν τῇ πίστει: for στήκετε cf. Gal. v. 1; Phl. i. 27, iv. 1; 2 Thess. ii. 15, 'stand firm in your faith': let nothing weaken your attitude of faith, not even the boasted γνώσις. ἀνδρίζεσθε, cf. Eph. iv. 13.

κραταιοῦσθε, cf. Eph. iii. 16 and Lk. i. 80, ii. 40 only.

14. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω, 'let all your being and doing take place in love'; the last word of exhortation.

15. παρακαλῶ δὲ ὑμᾶς κ.τ.λ. A special commendation of the household of Stephanas, for what special reason we do not know. The structure of the sentence is remarkable, and adds to the emphasis. οἴδατε...ἐαυτοὺς forms an explanatory parenthesis; and ἵνα...ὑποτασσ. gives the object of παρακαλῶ. τὴν οἰκίαν, the household or family, including perhaps the slaves. ἀπαρχὴ τῆς Ἀχαΐας, cf. Rom. xvi. 5: the first or among the first converts, giving a promise of what was to come: see on xv. 20; and n. i. 16.

εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑ., 'they appointed themselves servants for the saints.' Cf. Mt. viii. 9; Rom. xiii. 1; and perh. Acts xv. 2 for τάσσω of authoritative appointment to an office: this was a voluntary self-dedication to service. διακονία here and gen. in S. Paul=service of God; the dat. marks the destiny of the service, cf. 2 Cor. viii. 2, ix. 1 and Eph. iv. 12; Col. i. 7: clearly not yet a technical term, cf. iii. 5. The nature of the service is not specified:

but might include looking after the poor, hospitality to visitors (Rom. xvi. 1), lending their house for meetings, etc.

16. *ἴνα καὶ ὑ. ὑποτάσσησθε.* This resumption after so long a parenthesis is made easier by the growing use of *ἴνα* w. subj. for the imperative; see M. p. 178 f. and vii. 29 n. *καὶ ὑμεῖς*, 'you in your turn,' as they have served for you. *ὑποτάσσησθε*, cf. Eph. v. 21. *τῷ συνεργῶντι* sc. *ὑμῶν* or *ἡμῶν*, cf. 2 Cor. vi. 1. *κοπιῶντι* just emphasises the *ἐργ.*, works, and works hard.

17. *χαίρω δὲ ἐπὶ*, 'But I am delighting in the presence....'

Στεφανῶ καὶ Φ. κ. 'Α., probably the bearers of the Corinthian letter to S. Paul. We know nothing more of them.

τὸ ὑμέτερον ὑστέρημα...ἀνεπλήρωσαν, cf. exactly Phil. ii. 30: 'they filled up the gap caused by your absence': he speaks as though his absence from Corinth left a gap in his life which these representatives of the Corinthian Church filled up.

18. *ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.* They did, what would have been done if S. Paul and the Corinthians had been together, they relieved S. Paul's mind of anxieties caused by news from Corinth, and the Corinthians from the fear of being misrepresented to S. Paul. Clearly they were commissioned representatives of the Church: cf. 2 Cor. vii. 13: Phlm. 7, 20.

ἐπιγινώσκετε, cf. xiv. 37; 2 Cor. i. 13, 14, vi. 9, xiii. 5, 'know them well for what they are.'

19. *αἱ ἐκκλησίαι τῆς Ἀσίας*, no doubt=proconsular Asia: this shows that S. Paul's work at Ephesus had extended to neighbouring cities, cf. Acts xix. 10, 26; Rev. i. 4. No doubt there were representatives of these Churches at Ephesus when S. Paul was writing, cf. Rom. xvi. 16 n.

'Ακύλας καὶ Πρίσκα. Aquila and Priscilla had left Corinth with S. Paul, at the end of his first stay there, for Ephesus, remained there when he went on to Jerusalem, and prepared the ground for his return; cf. Acts xviii. 19, 26. There, as afterwards at Rome (Rom. xvi. 3-5), they made their house a meeting-place for the Church, now it was only one of perhaps many such meeting-places. See Rom. *l.c.* n. The only other ref. is 2 Tim. iv. 19, when they are apparently again at Ephesus.

20. *ἐν φιλήματι ἀγίῳ*, cf. 1 Thess. v. 26; Rom. xvi. 16; 2 Cor. xiii. 12. S. Peter turns the phrase differently, 1 Pet. v. 14.

21. *ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου*, the signature, cf. 2 Thess. iii. 17; Gal. vi. 11. Not only the actual signature but the concluding sentences (here 21-24) were written by S. Paul himself as a sign of the genuineness of the dictated letter (Rom. xvi. 22).

22. εἴ τις οὐ φιλεῖ τὸν κύριον, 'if any man is no friend of the Lord.' It is very remarkable that the letter should all but conclude on this stern note. Only here does S. Paul use φιλεῖν in this connexion (otherwise only in Tit. iii. 15); ἀγαπᾶν, ii. 9, viii. 3; Rom. viii. 28; Eph. vi. 24: for the contrast between them cf. Jn xxi. 15 f. (Westcott's note). It is a lower level of affection than ἀγάπη; and at least this must be found in a man, if he is in any sense a Christian. The negative goes closely with the verb, and the sense may be given somewhat as above. It looks as if S. Paul must have had some definite person or persons in mind: no such general tendency or failure has cropped up in the Epistle. It can hardly refer, as Heinr. suggests, to all those who by party strife, self-seeking, sensual living practically denied the love of Christ.

ἦτω ἀνάθεμα, cf. Gal. i. 8, 9: see on xii. 3 n.

Μαράν ἀθά. It is not clear whether this should be translated 'The Lord is come' or 'O Lord, come': a statement or a prayer. Field, *ad loc.* supports the former, Lietzm. the latter. On Μαράν or Μαράνα see Dalman, *Words*, p. 328 = ὁ κύριος or ὁ κύριος ἡμῶν. The imperative is suggested by Rev. xx. 20. It must in any case be an appeal to or prayer for the Parousia, cf. *Didaché*, x. 6. Phil. iv. 5, ὁ κύριος ἐγγύς.

23. ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν, he returns to his usual farewell prayer. There is this unique about the present form that it omits Χριστοῦ, while keeping the rest of the name. Is it fanciful to see in this an appeal to the character of Jesus as dictating conduct which the Corinthians had too much neglected? Jesus is your Lord: His grace be with you. Cf. the common initial greeting, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς κ.τ.λ., Rom. i. 7, etc. 'The grace' of the Lord Jesus is the spirit of love in which He came to die for us (cf. 2 Cor. viii. 9): that spirit with them will make them loving towards Him and towards each other.

24. ἡ ἀγάπη μου μετὰ πάντων ὑμῶν, sc. ἐστίν. A unique and beautiful conclusion, springing out of the last two verses, and giving the motive and power in which the whole Epistle, in all its various tones, has been written, and including all to whom and of whom he has been writing. Even the severe judgment of v. 5 does not exclude the possibility of love: it is as wide as ἐν Χρ. Ἰ.

ἐν Χριστῷ Ἰησοῦ, the last word that is and can be said—in Christ Jesus, in whom both you and I live and are one. It is the ground of the whole Epistle. See *Introd.* p. lix f.

ADDITIONAL NOTES

A. Ch. v. 1-5.

In these verses S. Paul deals with a case of gross violation of the moral law, so gross as not merely to violate the Christian conscience, but to be condemned by the common Gentile standard and consequently to bring into disrepute the whole Christian community. The community at Corinth, so far from being roused to exercise discipline and to mourn over such a fall of one of themselves, were in no wise lessened by it in their self-esteem and pride of spiritual achievement. It might have been taken for granted that they would at once have removed such a sinner from their society: but they have done nothing. In face of this report which has reached him, S. Paul represents himself as imagining immediate action taken: though absent from them, he thinks of himself as among them, as giving an immediate decision, not on his own authority nor as acting alone, but on the authority of the Lord Jesus, and as acting with them in full assembly of the Church, and by the effective help of the Lord Jesus Himself. The decision, so imagined to be taken, was definite: the offender was handed over to the power of Satan: under that power he would suffer 'destruction of the flesh': and the object of the decision was that, in consequence of this treatment, his spirit might escape condemnation at the last judgment, might be saved in the Day of the Lord. In this dramatic form of imagining an actual procedure of trial and judgment, S. Paul embodies in the most forcible way his view, and indeed his expectation, of what the Corinthian Church ought to have done and would have done. They would have met, would have felt him to be present with them, would have relied upon the authority and direct assistance of the Lord, and would have passed their temporal judgment, as now the only means to an eternal acquittal. But they have neglected so to act: and by their neglect have shown the presence among them of an utterly unchristian standard of morals, or at least a no less unchristian shrinking from responsibility. So far the situation seems to be clear. It is assumed that the duty of exercising discipline is in the hands of the Church:

that the authority on which they act is the authority of the Lord Jesus, the head of the Church and the standard of Christian life, that they would be sure of the concurrence of their founder and Apostle, and that effect would be given to their sentence, delivered under these conditions, by the Lord Himself: the sentence would itself be temporary and remedial, and would not anticipate the final sentence of the last day. Difficulties begin when we attempt to realise the form which the sentence took and the effect expected; in fact, when we come to the interpretation of the words which seem to express the sentence and to define its effects—*παράδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου*.

παράδοῦναι τ. τ. τῷ Σατανᾷ. The meaning of this phrase is plain: it is 'to hand over such an one to the power of Satan,' so that he can do with him as he will. But what would this mean as an act of Church discipline? The context seems to decide that it describes expulsion from the society, in accordance with the expectation expressed in v. 2 and the command in vv. 7, 13, that such an one should be removed from their midst. In this case, the underlying conception is that Satan exercises his authority in the world of men, so far as they have not been removed from his sphere by being brought into the society of the redeemed (cf. Acts xxvi. 18; Col. i. 13; and perhaps 1 Tim. v. 15 (cf. Freer MS. end of Mk)). This would be in accordance with the widely current conception that men were exposed to attack from evil powers resident in the air, and indeed under their power unless rescued and protected by higher powers. The same phrase occurs in 1 Tim. i. 20, with the difference that in that place no reference is made to the action of the Church, though this is not excluded by the phrasing: the occasion there, too, is grave moral delinquency, and the ultimate effect contemplated by the sentence is remedial. So far, then, we can explain the sentence by the idea of Satan having power over men, so far as that power is not overborne by the presence of Christ in and among them.

εἰς ὄλεθρον τῆς σαρκός. The interpretations of this phrase may be divided into two classes. (a) That it means physical suffering ending in death. In favour of this interpretation is the fact that disease is attributed to the action of Satan (cf. Lk. xiii. 16 and perhaps 2 Cor. xii. 7; Acts x. 38 and 1 Cor. xi. 30) and demons (Ev. Synn.). Or it may refer to sudden death, as a miraculous result of the judgment of the Church. In support of this view, the case of Ananias and Sapphira is quoted (Acts v. 1); the case of Herod (Acts xii. 23); in the O. T. Jer. xxviii. 16; 1 Macc. ix. 54.—But note that neither in the case of Alcimus (1 Macc. l.c.) nor Herod is

any human intervention by denunciation or curse mentioned.—Von Dobschütz also compares Num. vii. 11 and Acts xiii. 11. Both he and Lietzmann support this interpretation by reference to the widespread belief in the power of a curse both in Jewish and Gentile circles. In Jewish practice, such curses seem to have followed upon a sentence of excommunication (N.T. ἀφορρίζειν, ἀποσυνάγωγον ποιεῖν) when the excommunicated person remained unrepentant. In Gentile practice the curse seems to have been merely the expression of individual malice (cf. Wünsch, *Fluch-Tafeln*, in Lietzmann's *Kleine Texte*). In the N.T. passages referred to there is no trace of any formula of cursing. The evidence does not take us beyond the formal sentence of excommunication: though it is clear that the belief existed, and is here expressed by S. Paul, that that sentence in its consequence exposed a man to the full power of Satan, which was expected to manifest itself in bodily disorders and catastrophes. Here, the whole context shows that S. Paul is thinking of a deliberate act of corporate judgment, excluding the offender from the community: there is no hint of a curse in this passage. S. Paul's formula for cursing is ἀνάθεμα ἔστω (xii. 3, xvi. 22; Gal. i. 8 f.; Rom. ix. 3).

But, setting aside this reference, there is still warrant for saying that the idea of sudden death was connected with the judgment of God as delivered through human authorities, or independently of such channels: nor is this view inconsistent with the assumption that the formal act of the Church was an act of excommunication: the physical penalty would be conceived as the act of God permissive of Satan's intervention. The question remains whether this is the more natural interpretation in this passage.

(b) It is held that the reference in this phrase is to the exposure to temptation and sin, without the protecting influence of the Holy Spirit, which is involved in excommunication. This interpretation has strong support in the Scriptural view, both of Satan as the tempter and of Christ as saving from his power (cf. esp. 1 Pet. ii. 9; Col. i. 13; 2 Cor. ii. 11; 2 Tim. ii. 26). The phrase would then describe the result of excommunication as an abandonment of the man to the sins of the flesh. The question how this could be described as 'destruction of the flesh' is answered by Heinrici on the lines that indulgence of the sinful tendencies of the flesh results in the destruction of the fleshly powers and activity, so that the flesh, in its ethical significance, becomes weak and dies, and leaves the spirit of the awakened and repentant sinner free from its bondage. The fatal objection to this view is that it corresponds neither with the teaching of S. Paul nor with the facts of experience. In S. Paul, the deadening of the flesh

and its members is never conceived as a process of self-exhaustion in sin, but as the result of the active warfare of the spirit under the power and inspiration of the Holy Spirit communicating the active life of the Christ (e.g. Rom. vii. 22 ff., viii. 13; Col. iii. 5; Gal. vi. 8). And, as to experience, while it is true that a man may suddenly be checked in a course of sin by the realisation of its horrible consequences, it is not the weakening and destruction of the fleshly tendency which is the cause of this check, but a movement of the spirit, not yet wholly seared, in horror of some result or quality of the sinful actions, suddenly realised. For such a man, in the progress of penance and repentance, there is no sense that the flesh has become weakened by his sinful course, but on the contrary a painful realisation of the strength which it has acquired and which is now to be overcome.

If, however, we try to find in the expression a description of that sudden realisation and horror which ends in conversion, the words cannot be said to suggest such an interpretation.

There is no doubt that in S. Paul's language *σάρξ* can refer to the natural life as such without any moral reference (e.g. Gal. ii. 20, iv. 23; 1 Cor. vii. 28; 2 Cor. x. 3; Phil. i. 22, 24), as it is exposed both to disease and death (cf. 1 Pet. iii. 18, iv. 1). On the other hand, when he speaks of the overcoming of the flesh as an ethical element in human nature, he uses the verbs *σταυροῦν* (Gal. v. 24) and in parallel passages *θανατοῦν* (Rom. viii. 13) and *νεκροῦν* (Col. iii. 5); and in all these and similar cases the effect on *σάρξ* and its *ἐπιθυμίαι* is due to the action of spirit. On the whole, the interpretation which takes *δ.τ.σ.* to describe a physical effect seems to have the most warrant. And we have a parallel, though not closely parallel, conception in c. xi. 29, 30.

So far, then, we have presented to us, as the judgment of the Church, excommunication, with its result of physical sufferings and probably death, due to the man's being abandoned to the power of Satan. We then have to explain the very remarkable statement of the object of the whole proceeding.

ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. The object is clearly the rescue of the spirit, the divine element in the man, from the power of Satan, under which the flesh has been destroyed. And this is conceived as being due to the verdict given by the Judge at the last day. Whether we have to include in the thought the idea that the destruction of the flesh physically relieves the spirit from its ethical bondage to the flesh is not clear. The conception that death in itself could have such an effect is not paralleled by any other teaching of

S. Paul; and indeed seems inconsistent with his whole position in regard to the interaction of flesh and spirit, and the means of deliverance. Yet if we exclude this idea, it remains only to suppose that S. Paul assumes the possibility of a final verdict of acquittal, even for a man who has died in his sins. The only other place where this question seems to be touched upon in the N.T. is 1 Pet. iv. 6. In that passage, when combined with *ib.* iii. 18 ff., it is implied that certain sinners have undergone the common human judgment of physical death, and yet have had the opportunity of accepting the preaching of salvation and attaining to the life *κατὰ θεὸν πνεύματι* (see Hart's notes *ad loc.* *Expos. G. T.*). If 1 Pet. thus contemplates the possibility of gaining that life, after death, it is possible that we may here have the expression of the idea that the life may be regained after death by one who has once, as a Christian, possessed it.

See Lietzmann, Heinrici, J. Weiss *ad loc.*, Von Dobschütz's *Urch. Gem.*, p. 269 ff., Deismann, *L. E.*, p. 306 f.

B. ψυχικός.

The word *ψυχικός* is found in the N.T. in five places only—three are in this Epistle, ii. 14, xv. 44, 46, one is Jude 19; in these four cases there is a direct contrast with *πνευματικός* (Jude *πνεῦμα μὴ ἔχοντες*): the fifth is James iii. 15 (*σοφία...ἐπίγειος ψυχικὴ δαιμονιώδης*); here there is no single contrasting adjective; but the contrasted character would be summed up by S. Paul as *πνευματικὴ*. S. James does not use this adjective, nor indeed *πνεῦμα* itself, except twice, in ii. 26 of the breath of life, and in iv. 5 in the same sense (Hort), or perhaps in the larger sense of the human spirit as indwelt by the divine.

In examining S. Paul's use of the word we begin with ii. 14. Here it is used to describe the man, who in his mental activities has no illumination of the divine spirit to help him: he depends solely on his own *ψυχή*. But, as *v.* 11 shows, the *ψυχή* includes the human *πνεῦμα*, the activity of self-conscious reflexion. It describes not the lower elements of consciousness, but the whole consciousness, regarded as untouched by the divine Spirit. Now for an adjective to describe man in this condition, *σαρκικός* is at present unsuitable, because it lays stress on the direction of the consciousness to the lower material organism: *πνευματικός* of course is unsuitable, because it is wanted to express another condition of consciousness. There remains only *ψυχικός*: and this is suitable, because *ψυχή* describes the human mind or soul in its living activities both of feeling and

thought, without in itself involving or excluding divine influence. The exclusion of the divine influence is put into the adjective, solely by the contrast with *πνευματικός* interpreted by the context. The neutral word becomes by position negative.

It is to be noted that in the following passage (iii. 1 ff.) where thought is directed rather to the feelings which are aroused by controversy than to the active faculties applicable to the search for truth, that is, to one group only of the activities of the *ψυχή*, the adjective used to describe the corresponding state is not *ψυχικός* but *σαρκικός*. The former word would be unsuitable there because it would cover too much: these men were showing themselves *σαρκικοί* while in possession of the *πνεῦμα*: their conduct was *σαρκικόν* and only too human (iii. 3), in spite of their true character of *πνευματικοί*. They could not be described as *ψυχικοί*, in the sense in which that word is used in ii. 14.

We pass to xv. 44, 46. Here the whole passage is dominated by the question of the resurrection of the body, *σῶμα*, that is, the living organism, or the organism of a living principle. The solution of the difficulties, which S. Paul offers, depends upon the theory that the organism differs as the principle of life which uses it differs. The principle of life in 'the heavenly sphere' is spirit; and the organism will be spiritual: the principle of life in the earthly sphere is not, at any rate, only spirit: it needs another term to describe it: and S. Paul falls back on the wider definition *ψυχή*: and, to describe the organism which is appropriate, he uses the corresponding adjective *ψυχικόν*. Here again, then, the special meaning of *ψυχικός* comes from the necessities of the context. Here man on earth (*ἐπίγειον* v. 40) is treated as an embodied *ψυχή*, in heaven (*ἐπουράνιον* *ib.*) as embodied *πνεῦμα*: but already on earth, in the case of the Christian, the *ψυχή* is under the influence of *πνεῦμα*, is, if we may so speak, spiritualised. Consequently the adjective here is applied not to the man as a whole (as in ii. 14) but only to the *σῶμα*, the organism fit for the *ψυχή* in its earthly phase: the range of the adjective, that is to say, is narrower here than the usual range of the substantive, but in v. 45 *ψυχή* in the allusion to Gen. ii. 7 is given the narrow meaning implied by the adjective. As in ii. 14 all points to the choice of the adjective by S. Paul being due to the necessities of his argument.

Can we find sources or parallels to this use of *ψυχικός* or for analogous uses of *ψυχή*?

S. Paul's own use of *ψυχή* is not frequent. He uses it simply of the 'life' of men (Rom. xi. 3 qu., xvi. 4; Phl. ii. 30; 1 Th. ii. 8), or a living man (Rom. ii. 9, xiii. 1; 1 Cor. xv. 45): of the 'soul'

(2 Cor. i. 23, xii. 15, 1 Thess. v. 23): of the 'soul or heart' as the source of action (Eph. vi. 6; Phil. i. 27; Col. iii. 23). Only in 1 Cor. xv. 45 and 1 Thess. v. 23 is any contrast suggested with πνεῦμα. The former passage we have already considered. In 1 Thess. v. 23 (αὐτοῦς ὁ θεὸς...ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰ. Χρ. τηρηθεῖν), while there is an analytical distinction there is no antithesis: the triple description simply sums up the whole nature of the redeemed man; each and all its elements are, by God's grace, to be preserved 'in the presence.' In fact there is a kind of climax—the spirit, most obviously akin to the new conditions, the soul too including the spirit and so made capable of the new conditions, and even the body, the organism of the soul and spirit, itself too to have its part 'in the presence.' The last word requires the argument of our passage (1 Cor. xv.) to make it intelligible; and guarantees that the teaching on the resurrection of 'the body' in the form in which we have it in this chapter was already part of S. Paul's instructions.

There is practically therefore no hint in S. Paul's own use of the word of the sharp antithesis between ψυχὴ and πνεῦμα, which is suggested by his use of ψυχικός in c. xv. If he had borrowed that use from elsewhere we should have expected such a hint, especially when as in 1 Thess. *l.c.* the thought of the resurrection was in his mind.

Nor is such use to be found in other parts of the N.T. Only in one passage in the Gospels are the two words (πνεῦμα, ψυχὴ) found in juxtaposition (Lk. i. 46, 47), and there they are parallel descriptions of the same object. In the Gospels and Acts ψυχὴ is used with the same width of meaning, as in the O.T., for the life opposed to death, the soul in contrast with the body, the seat of feelings, of action, the faculty both of communion with and service of God. It is even attributed in a qu. to God Himself (Mt. xii. 18). And the same may be said of the other books of the N.T. The only passage which might raise a doubt as to the general statement is Heb. iv. 12: but the right construction there (see Westc. *ad loc.*) shows that we have an enumeration of the constituent elements of the whole nature of man, parallel to the description in 1 Thess. v. 15.

Dr Hort's remark (1 *Pet.* p. 134) confirms these conclusions: 'There is considerable exaggeration in the supposition that the word has in the N.T. a definitely depreciatory sense. That sense is undoubtedly latent in the N.T. use of the adjective ψυχικός, but probably only through antithesis to πνευματικός'; cf. also Hort, *S. James*, p. 84.

As to the O.T. use, the examination given by Kennedy (pp. 154 ff.)

is quite inconclusive. He in fact offers no evidence for any sharp distinction between *πνεῦμα* and *ψυχή* in the O.T. Davidson's summary (*O.T. Theol.* p. 202 (b) (c)) closely represents the facts: 'the spirit of man and the soul of man are not different things, but the same thing under different aspects, "spirit" connoting energy, power, especially vital power; and man's inner nature, in such aspects, as exhibiting power, energy, is spoken of as spirit. The soul on the other hand is the seat of the sensibilities. The idea of "spirit" is more that of something objective and impersonal; that of "soul" suggests what is reflexive and individual.' S. Paul did not, then, derive the distinction here expressed by *ψυχικός* (*πνευματικός*, from the O.T.: but the use of the substantives in the O.T. gave him the opportunity of expressing the distinction which he wished to draw.

Weiss (p. 70), while admitting that S. Paul's distinction might have been derived from Gen. ii. 7 and Jewish use, maintains that such a derivation would not make it intelligible to Greeks. He looks therefore for some Greek instance of the strange use, and is convinced that Reitzenstein has discovered such a use in the language of the Greek mysteries, where *ψυχικόν* describes the natural individual and personality which in the new birth is exchanged for the new divine nature. On this we remark, first, that the language in question is not addressed to Greeks as such but to Greek Christians who had already received instruction on the main subject from S. Paul, and who may be presumed to be ready to enter into his ideas, even when they differed, or had differed, from his conclusions.

But, secondly, does Reitzenstein offer a source, or a parallel, for S. Paul's use?

It is first to be noted that he recognises, and emphasises, the strangeness of the phraseology for Greek thought in general. *ψυχή* is for the Greek the highest, the immortal in human nature, if there is any immortal. It is only when we come to the peculiar ideas of the mysteries literature that any sign of a different point of view appears. And even here Reitzenstein rests his whole case not on the general language of that literature but on a single occurrence in a single document—the Introductory Prayer of the Mithras Liturgy.

Now as to this document there is no evidence for a date earlier than the middle of the second century A.D. This might not preclude argument from the ideas contained in the document; but it must seriously affect any argument from the actual expressions which are found in it.

The prayer is uttered by a mystic who is on the point of passing from his natural state into the supernatural condition of his perfection.

After addressing the elements of his being, and praying them to entrust him to 'the immortal birth,' he describes his natural state as left behind and waiting for his return from the immortal sphere, into which he is passing, in the following terms:

ἀρτίας ὑπεστώσης μου πρὸς ὀλίγον τῆς ἀνθρωπίνης μου ψυχικῆς δυνάμεως, ἦν ἐγὼ πάλιν παραλήμψομαι ...

And he addresses his mortal nature in the words:

ἔσταθι φθαρτὴ βροτῶν φύσις καὶ αὐτίκα (ἀποδέχου) με ὑγιῇ μετὰ τὴν ἀπαράλητον καὶ κατεπείγουσαν χρεῖαν.

'While my human psychic power waits for a while whole and sound, which I will again receive after....'

'Stay, perishable nature of mortals and soon again receive me after etc.'

Clearly here *ψυχική* is used to describe the natural state of man which he leaves to pass through great straits into the supernatural state, to return to it again after the tremendous experience is completed.

We may observe here in passing that *πνευματικός* is not used to describe the contrasted state but *ἀθάνατος*.

We have to consider then this phrase *τῆς ἀνθρωπίνης μου ψυχικῆς δυνάμεως*.

There are two apparently synonymous expressions in the context, *τῇ ὑποκειμένῃ μου φύσει* (l. 12) and *φθαρτὴ βροτῶν φύσις*.

Clearly *ψυχική δύναμις* stands for the whole organic capacity of the human intelligence, regarded as incapable of beholding the immortal birth or age (*Γένεσις, Αἰών*). It is contrasted with the immortal birth (*ἡ ἀθάνατος γένεσις*) and the immortal spirit (*τὸ ἀθάνατον πνεῦμα*) the result of the new birth, with its capacity for beholding the things of the new world. But, at this point, we have to note a very remarkable fact. In describing the two worlds between which he for the moment stands, the mortal and the immortal, the material and the spiritual, he names them as *κόσμος ἄψυχος* and *ἐψυχωμένος*. The new world is the world of *ψυχή*. This is in direct and startling contradiction with the phrase, which speaks of his mortal nature as *ψυχική δύναμις*, and must bring it into suspicion. Neither *ψυχή* nor any of its cognates occur elsewhere in the passage.

This inconsistency would be enough to prevent any argument based upon the occurrence of the adjective in this passage. But it is natural to suspect, in view of the two parallel phrases quoted above, that we have here a simple blunder of a scribe who, possibly influenced by contemporary Gnostic use, has misread *φυσικῆς* as *ψυχικῆς*. If this is so the only evidence for the occurrence of the adjective in the mysteries literature in the sense required disappears.

There appears to be no evidence of the use of *ψυχή* in this literature in a depreciatory sense in contrast with *πνεῦμα*. (R., p. 154.)

We are driven then to the conclusion that the use of *ψυχή* and *ψυχικός* in this lower sense by S. Paul is the direct result of the necessities of his argument. He required words to express the living activity of the human consciousness, apart from the direct influence of the Spirit of God upon the man. And he makes use of the word which, by its wide range of meaning, was capable of being adapted in the particular context to a sense which for the moment emphasised one element in that wide range. This conclusion is confirmed by the fact that the use is found nowhere else in S. Paul's writings. It is another instance of S. Paul's habit of concentrating his whole mind on the matter in hand.

C. γνωσις, γινώσκειν, etc.

What did S. Paul mean by *γνωσις*? and whence did he derive this meaning?

First, as to the use of the word *γνωσις* in N.T.

It is confined to the Pauline letters, Heb. and 1 and 2 Peter, except for two passages in S. Luke.

In the letters attributed to S. Paul, its distribution is remarkable, i.e. Romans (3), 1 Cor. (10), 2 Cor. (6), Eph., Phl., Col., 1 Tim. (1) each. That is to say in the two Epistles to the Corinthians it occurs 16 times to 7 in all the other Epistles.

Further in Rom. ii. 20, *ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ*, it describes the shaping of the knowledge (? of God) and of the truth which the Jew had in the law; i.e. the special form of knowledge of divine things which was the privilege of the Jews. In Rom. xi. 33 (with *σοφία*) it is used of God's knowledge, cf. Rom. viii. 29 (*προέγνω*), and in Col. ii. 3 (again with *σοφία*) it is used of Christ's knowledge: in 1 Tim. vi. 20 of the falsely-named knowledge of certain teachers. Thus in only three out of the seven occurrences, outside the Epistles to the Corinthians, is it used of the knowledge which Christians possess. The very large predominance of the use in these Epistles, then, is a fact to be noted.

Coming to the first Epistle, five out of the ten instances occur in c. viii. 1-11, in a context which suggests quotation from the letter of the Corinthians, and we may probably recognise practical quotation also in i. 5. Further, in viii. 1-11 the word is used with a distinct note of depreciation, as it is again in xiii. 2, 8, but mainly, in both passages, as compared with *ἀγάπη*. Two passages only remain where there is

no suggestion of quotation, namely xii. 8 and xiv. 6, in both places in reference to spiritual gifts. In neither place is there any note of depreciation: but the whole enumeration of spiritual gifts leads consciously up to the declaration of the supremacy of love.

We may probably conclude from these facts that the word was not of S. Paul's own choosing: he took it up because the Corinthians had made play with it in their letter: further, he is clearly not satisfied with the place it had in their estimation; though he admits it to an important place among Christian gifts.

We have, then, next to enquire what the Corinthians meant by the word.

And here a difficulty arises from the fact that in none of the passages is *γνῶσις* followed by an objective genitive: we are left to gather its object from the context.

In the central passage (viii. 1-11), the knowledge claimed is of certain principal facts which they had come to know: the non-entity of idols, the reality of the one God and Father, and the one Lord Jesus Christ: and of certain deductions from these truths—the indifference of idol meats and ceremonies. There is nothing in this passage to show that *γνῶσις* meant for the Corinthians anything more than an intellectual conviction which made them superior to natural scruples. This must at least have been a great part of their conception of 'knowledge.' But perhaps not all: in i. 5, whatever subject of praise is omitted, their richness of utterance and knowledge in Christ is praised: and it is obvious to take *γνῶσις* here as if *Χριστοῦ* were the object, and possible to interpret it not merely of knowledge about Christ, but of knowledge of Him, in that sense of personal intimacy which we shall find presently to be the kernel of S. Paul's use. Still this deeper meaning is not necessarily implied in this context, and it must be noticed that *λόγος* precedes. Still less can we be sure that it was present to the minds of the Corinthians when they wrote their letter. These are the only passages which we can be reasonably certain give evidence as to the Corinthians' own use of the word. Can we gather from them any light upon S. Paul's dissatisfaction? does he correct their use?

The whole gist of viii. 1-11 is to show that knowledge in the sense in which the Corinthians used it is insufficient as a guide to Christian practice. Knowledge as soon as it is satisfied with itself proves to be on the wrong lines: it is not the kind of knowledge required. True knowledge of God and His ways is simply man's response to God's knowledge of him. But it is remarkable that S. Paul does not say even so much. He substitutes for knowledge, *γνῶσις*, love, *ἀγάπη*.

That is the primary requisite in man's relation to God ; and if that is present—again by a startling turn he avoids saying that it shows or gives knowledge of God : what he does say is, that the man who loves God, proves thereby to have been known by God. It would of course be a truism to say that God knows the man, in the ordinary sense of having him present to His consciousness, if we may so speak. The phrase means more than that : it means that God has taken that man into His intimacy, reckons him as it were among His friends and familiar acquaintance. It is just this action of God which awakens love towards Him in the man's heart : a love which is then the condition and medium of knowledge, but which by its surpassing importance makes the very word knowledge vague and thin by comparison. Still, it becomes clear what S. Paul means by knowledge of God. It is not merely the intellectual apprehension of God's being, nature and ways, as the Corinthians were too apt to interpret it, falling thereby into the habits of the wisdom of the world (c. ii.) : but it is a relation of personal intimacy between God and man : it is the knowledge which one person can have of another, necessarily involving and depending upon, if it is to be real, sympathy and love : depending rather on a complex of feelings, intuitions, and experiences than on any reasoning investigations or logically argued conclusions. But, in the case of such a relation between God and man, it is obvious that the fundamental fact must be that God enters into that relation with a man : that is the basic fact : and the response is, as obviously, not first a claim of knowledge, but an outrush of love.

In 1 Cor. xiii. we have another passage in which knowledge is dealt with. Once more a sharp contrast is drawn between γνωσις without love, and love. Knowledge, however complete, without love leaves a man of no value (v. 2) : knowledge, in the great hereafter, will be as though it had not been (v. 8) : it is even now at its best partial, one-sided, hardly more than guess-work (vv. 9, 12), in contrast with the supreme ethical loftiness and unfailing reality of love (vv. 4-8). And the last word about knowledge again presents the startling passive : τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην—then, at the great hereafter, when the final settlement of all values takes place, he will get a true apprehension, he will understand, but only on the lines and in the sense on which he is already known—by God. And at the very point at which knowledge reaches this height, it dwindles and vanishes—‘ faith, hope and love remain, these three alone ; but greatest of these is love.’ So supreme an element in the condition of man is this love of God, that it absorbs the thought of knowledge, and leaves it as such unnoticed, forgotten.

It must be remembered that the passage follows directly upon the exposition of the character and object of spiritual gifts in c. xii. The most important of these are actually named; the exposition of wisdom and knowledge (xii. 8), faith with its mighty works (xii. 9), the speaking with tongues (xii. 10) are all named in *vi.* 1-3. Here knowledge is the subject-matter with which the prophet, under the influence of the Spirit, deals, and the 'knowing' is the activity of his mind as stimulated by the Spirit. The matter itself is 'all the secrets and all the knowledge,' clearly all the secrets and knowledge of God revealed by Him: the prophet knows these divine matters; and knows them not primarily by power and activity of his reason, but by revelation.

And yet neither here nor in c. viii. does S. Paul take pains to distinguish the kinds or the sources of knowledge: he seems again to be dealing with matter presented to him; and to be anxious to show its true relation and place in the genuinely Christian experience, in contrast with untrue and disproportioned thoughts about it. It is crucial to a true conception of his position to realise that in both these passages he is setting over against a high estimate of the highest kind of knowledge, admitted to be the result of divine influence in man, and indeed over against all other results of that divine influence, as the supreme and incomparable gift of God, giving all their value to all other gifts, the gift of love. This profound ethical conception of the inner nerve of the relation between God and man is the medicine which he applies to the wounds of the Church at Corinth.

That this is S. Paul's permanent view of the case is shown by his language elsewhere. It is most significant that he uses the direct expression *ἡ γνῶσις τοῦ θεοῦ* once only in all his Epistles 2 Cor. x. 5, and there in a curiously abstract turn of phrase, to name the direct opposite of all calculations, self-exaltations and thoughts of men, and clearly in dependence on the acknowledgment of 'the obedience of the Christ.' Once he uses the phrase *ἡ ἐπίγνωσις τοῦ θεοῦ* Col. i. 10. In the few other places, where the object of *γνῶσις* is expressed, the object is Christ Jesus (2 Cor. ii. 14; Phl. iii. 8), and once *τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ* (2 Cor. iv. 6). A similar phenomenon is observable in his use of the verb (*γινώσκω, οἶδα, ἐπιγινώσκω*). When the reference is to knowledge of God, the most frequent use is in the description of the Gentiles and their limited knowledge (Rom. i. 21, 28) or complete ignorance of God (*οὐκ εἰδότες θεόν* Gal. iv. 8; 1 Thess. iv. 5; 2 Thess. i. 8; 1 Cor. i. 21), a description taken directly from the O.T. Only in one passage does he so refer to the

Christian knowledge of God, and there at once he substitutes for the phrase, itself suggested by the preceding description of their Gentile state, the thought of God's knowledge of them (Gal. iv. 9 *νῦν δὲ γνόντες θεὸν μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ*). We may compare too 1 Cor. xiii. 12. Only once does he speak of his own knowledge of God and then in a context which sums up the experience and trust of his whole Christian life (2 Tim. i. 12). And in describing the *πνευματικὸς* in 1 Cor. ii. 15 he substitutes for the word *γινώσκει*, where the context suggests it, the word *ἀνακρίνει*. This, surely calculated, reticence is a very remarkable fact. But before attempting to draw conclusions from it, we must note some other passages.

The substantive or verb is used in four passages, 2 Cor. ii. 14, iv. 6; Phl. iii. 8-10; Eph. iii. 19, explicitly of the knowledge of Christ Jesus. The two latter passages show quite clearly that in each case the thought is of that intimacy given by love which characterised the use of the words in viii. 1-10; a knowledge of the character obtained by experience of His dealings with the man, n. esp. Phl. *l.c.* and Eph. *l.c.* Here again the intellectual element is altogether subordinate though obviously not excluded. Cf. also Eph. i. 7, iv. 3; Col. ii. 12. It is noticeable that the kind of phrase is more frequent in the Epistles of the Captivity.

Other passages where the word occurs may be classified as follows:

He claims *γνώσις* for himself in 2 Cor. vi. 6, xi. 6; the former passage having a strong note of apology, the latter of controversy; and in 1 Cor. xiii. 2, xiv. 6, where it is a characteristic of his gift of prophecy.

He treats it as a common possession of Christians, the result of the possession of *τὸ πνεῦμα*, in 1 Cor. ii. 12, where it is noticeable that for *τὸν θεόν* or *τὰ τοῦ θεοῦ*, suggested by the context, he substitutes *τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν*, cf. Rom. xv. 14; 2 Cor. viii. 7, and (*ἐπιγνώσις*) Eph. i. 17, iv. 13; Col. i. 6, 9 (*τοῦ θελήματος*), 10, ii. 2, iii. 10. The object of knowledge when expressed in all cases is either Christ Jesus, or some gift of God, and where *γνώσις* is associated with other qualities, it is always with moral and religious qualities, rather than intellectual, yet it is evident from those passages in which the object of knowledge is one of God's gifts or dealings with man that the activity of the intellect is included in the conception.

We note also that he uses the group of words with greater freedom in 2 Cor. i.-ix. and in the Epistles of the Captivity, that is, when controversy is falling into the background.

To sum up: for S. Paul *γνῶσις* is not used except in reference to knowledge of Christ, of God's dealings with men in Christ, and, in rare cases, of God. The knowledge comes by revelation, and deals with revealed secrets. It is a gift of the Spirit, and specially characterises the prophet, but is also, in a measure, a property of all who are in Christ. The intellectual element is therefore subordinate inasmuch as it is not the result of intellectual effort: but that there is no activity of the intellect in connexion with it, it would be unreasonable to maintain. Still the dominant idea is of that knowledge which implies personal relations, and in detail of the experienced results of those personal relations. As revealed, and as being of personal relations, this knowledge on the one hand involves as its correlative and indeed foundation God's action in 'knowing' man: and, on the other, emphasises with an all but exclusive emphasis the condition, in man, of love, as the spring and medium for the effective realisation of the personal relation.

What then are the sources or affinities of this idea of knowledge?

It is obvious to look to the Old Testament: and in fact we find there the two main characteristics of S. Paul's use. In the first place, 'knowledge of God' is the distinctive characteristic of the religious man (cf. 1 Kings ii. 10; 1 Chron. xxviii. 9; Ps. ix. 11; Hab. ii. 14 = Isa. xi. 9: and esp. Ps. cxxxix. are a few illustrative passages), and is predominantly ethical, being not merely knowledge about God, but acquaintance with His character and ways gained by experience. Further this knowledge is in a particular degree the property of the prophet (e.g. 1 Kings iii. 7). 'This knowledge of God on the part of men is man's fellowship with God' (Davidson, *O.T. Theol.*, i. 74). And, in the second place, we have the same emphasis laid on God's knowledge of man, as the precedent condition of all man's knowledge of God (Num. xvi. 5; Ps. cxxxix.; Hosea xi. 12; Amos iii. 2), and in particular in relation to the prophet, Deut. xxxiv. 10; Jer. i. 5. For both aspects of knowledge Ps. cxxxix. is crucial evidence (cf. Davidson, *op. cit.*, p. 180 f.).

The agreement in this matter between S. Paul and S. John is remarkable:

'In the Johannine system, "knowledge" is never a purely intellectual process. It is acquired by the exercise of all the faculties of intellect, heart and will. Fellowship and acquaintance are its cognate ideas. This conception, which dominates the whole O.T. idea of "knowing God" and of God "knowing" men, is similarly developed

in S. Paul's "knowing God or rather being known of Him." (Brooke, *Epp.--Joh.*, p. 29.)

It is quite clear, then, that we have in the Old Testament definite affinities and the most probable and direct source of S. Paul's use. It is important to emphasise, as regards the use alike in the O.T., in S. Paul, and in S. John, the strongly personal character of the relation implied. God's knowledge of man regards him in his individual life, and developed personality (see Ps. cxxxix.): and man's knowledge of God is regarded as essentially the acquaintance with Him in His personal dealings with man: 'there rose up no more a prophet in Israel as Moses, whom God knew face to face' (Deut. xxxiv. 10). 'And now, Solomon, know the God of thy father and serve Him with a perfect heart and willing soul.' It is the personal knowledge of a person, and of the relations between them. And it is this element in the conception, among other influences, which made quite impossible for S. Paul, as indeed for any Jew, that confusion of natures which we find occurring in other Oriental religions, when the highest point of knowledge is imagined: no such descriptions as are there current of identity between the god and his worshipper (Reitzenstein, p. 117 f.) are found, or indeed conceivable, in S. Paul. Reitzenstein argues, with great vigour, that this use of the word *γνωσις* is derived from Oriental, and not probably from Jewish sources. How the negative can be maintained in view of the O.T. evidence is difficult to understand. But as regards the positive, that there was any direct borrowing by S. Paul from the language or ideas of the mystery religions is made improbable by several considerations.

(1) In the first place it may be freely conceded that the general conception of knowledge, as involving much more than the intellectual faculties, is common to perhaps all oriental thought in contrast with the Greek.

(2) The passages quoted in illustration by Reitzenstein involve a much more complete elimination of the intellectual processes than there is any ground for attributing to S. Paul. At the same time the end attained is rather the intuition of intellect than the intuition of feeling. The gnosis of the mysteries is a kind of ghost of intellectualism, its sublimated spirit: while the gnosis of S. Paul is the full-blooded embodiment of a personal and therefore corporate experience.

(3) The quasi-magical imputation of universal knowledge in detail for the man who has attained knowledge or equality with God (R., p. 120 f.) has no parallel in S. Paul: it is indeed a curious

instance of the meeting of extremes, when we find the elimination of the intellectual process combined with the possession of all its results.

(4) It is scarcely possible to exaggerate the difference of atmosphere and of fundamental ideas, which the place of *ἀγάπη* in S. Paul's conception of knowledge causes between him and the writers to whom R. refers. The idea is completely absent from the latter. And yet for S. Paul 'love' is not a mere contrast to or substitute for knowledge: it is its very nerve and life. It is love which knows, and he who knows only truly knows so far as he loves. And this is no mere metaphor or sentiment: it describes accurately and completely that knowledge which exists between persons, which, as we have seen, is the essential characteristic of the term to S. Paul. On the other hand, this emphasis on love is perfectly consistent with the O.T. conception, though it is developed in a thoroughly original way.

(5) The stress laid by S. Paul upon God's knowledge of man, as the true basis for man's knowledge of God, has no true parallel in the writings referred to. It is true that R. is able to quote one passage from the Hermetic writings (x. 5, R., p. 127) in which God's knowledge of men is referred to: but the idea is not in any way developed; for the possibility of knowing the whole stress is laid on the ascetic preparation and the sudden illumination.

(6) It must be said, further, that the most striking parallels to S. Paul's language are all taken from the Corpus of Hermetic writings, of which the date, so far as we can guess at it, does not exclude the possibility of the influence of Christian teaching and documents. In particular the quotation last referred to comes from a book which is under strong suspicion of Christian influence (see *J. T. S.*, xv., no. 60, p. 536 f.). Until this question is more radically treated, the evidence of these documents must lie under the gravest suspicion.

(7) If there is any influence of the language of the mystery religions on S. Paul's language or thoughts, I should rather find it in the remarkable reticence of S. Paul on this subject of knowledge. This might conceivably be explained by his acquaintance with the current use of the conception in Hellenistic mystic circles, and his clear sense of its defects and dangers.

(8) This leads to the question whether the gnosis of which the Corinthians boasted was allied to this current use. On the whole, there is scarcely enough evidence to decide: but the most natural inference from the above investigation of passages would be that the

Corinthians erred by overestimating the intellectual element in knowledge, rather than the mystical or intuitional element. They certainly had largely failed in regard to that element which S. Paul expresses in his appeal to ἀγάπη. And the hints given in c. ii. that they inclined too much to the 'wisdom of the world' seem to point in this direction. It must, however, be clearly recognised that S. Paul's argument assumes that they would be prepared for the wider meanings of the word. Whether this preparation was given by S. Paul's teaching, or by their knowledge of the mysteries language and ideas, is not clear.

See Reitzenstein, *d. Hellenistische Mysterien-Religionen*, pp. 122 f.; Kennedy, *S. Paul and the Mystery Religions*, pp. 161 f.; Davidson, *O.T. Theology*, pp. 74 f., 180 b; J. M. Creed, *J. T. S.*, xv., no. 60, p. 513 f.; Weiss, *1 Cor.*, p. 300 and Moulton-Milligan, *Vocab. s.v.*

D πνεῦμα.

The object of this note is not to give a full account of S. Paul's doctrine of the Spirit but to draw out some of its main characteristics, with a view to outlining the connexion of the doctrine with the Old Testament, and tracing the development which we find in S. Paul: and in conclusion we shall briefly compare the conception of spirit and spirits, as it appears in the Greek mystery religions and magical literature, as presented by Reitzenstein.

The fundamental conception of the Spirit in S. Paul is directly derived from the Old Testament. It is briefly God working upon man. In the O.T. the spirit is primarily the sign of life given by God, and becomes not merely the principle of vitality itself, but the unseen spiritual element in man, and so man's spirit as that which he has from God and by which he knows and is in communion with God. The main thought is therefore of energy, power, especially vital power, whether that is conceived of as the divine energy, the Spirit of God; or as human, the spirit of man; or again as the energy imparted to the human spirit by the Divine. The Spirit of God is God working upon man: and the spirit of man is that characteristic of man's nature by which he is able to receive the workings of God and by them to be stimulated and heightened in his natural faculties. It is not till the later prophets and Psalms that this idea of energy takes on a definitely moral character, a development coincident with the growth in the moral conception of God. 'As prophecy became more purely ethical and threw off excitement of

an external kind, the internal revelation and moral elevation continued to be ascribed to the Spirit. But this revelation is not usually considered to be mere thought communicated, but rather an elevation and greater power of mind, which may, as in Isaiah xi. 2, ramify into many directions as wisdom, judicial discernment, counsel, executive and fear of the Lord' (Davidson, *op. cit.*, p. 199). The work of the Spirit is conceived in this stage as stimulating in man those dispositions and activities which bring him nearer to the character of God, 'the clean heart,' 'the stedfast spirit' (Swete, *H. D. B.*).

A special form of the influence of the Spirit is the ecstatic condition which occasionally accompanied revelations to prophets as in Jeremiah and Ezekiel. But this is comparatively rare.

In S. Paul's use we have the same fundamental conception of the Spirit, as God exercising power upon man—a description, that is, not so much of the being of God, as of His action—but there is a marked development on two lines. In the first place, the conception is more concrete. It is characteristic, not only of S. Paul but of the New Testament generally, that the term 'the Holy Spirit' or 'the Spirit,' without the genitive of the pronoun, takes the place of 'His Spirit' of the O.T. And 'the Spirit' is spoken of not only in action upon man, but in relation also to God, as knowing the things of God (1 Cor. ii. 11), as interceding with God for man (Rom. viii. 27), as uniting His testimony with ours (Rom. viii. 16), as being sent forth from God (Gal. iv. 6, cf. v. 4) in fulfilment of His promise (Gal. iii. 14). Such phrases as these imply a conception of a more concrete character than we find in the O.T., and indeed such as we cannot adequately describe by any less significant term than personal.

In the second place, the emphasis on the moral effects of the working of the Spirit is so enormously strengthened, that it becomes the dominant element. The 'fruits of the Spirit' are 'love, joy, peace, longsuffering, kindness, goodness, faith, meekness, self-mastery' (Gal. v. 22). 'The Spirit of the life which is in Christ frees from sin and death' (Rom. viii. 2). These are typical phrases which express the dominant idea. The moral reformation, which the law could only point to, is effected by the Spirit: and the necessity, which S. Paul was under, to provide an ethical justification for his Gospel superseding law, was met by the assertion of the moral power of the Spirit.

This development is connected with the primitive doctrine of the Person of Christ. As Christ, if we may say so, is the focus of all God's relation and dealings, so the Spirit of God is also called the Spirit of Christ: and in His working upon man He brings man into

union with Christ, and forms the character of Christ in man ; so that it is almost indifferent whether we speak of 'Christ in us' or 'the Spirit which dwelleth in us.' And it is this work of the Spirit, as the power by which men have in them the life of Christ and are enabled to be Christlike, which gives such predominance to the ethical aspect and results of His working.

No representation of S. Paul's use in this matter is adequate which does not recognise the predominance of this moral quality. It is on the lines of the O.T. development, but carried far forward.

In accordance again with the O.T. conception, the Spirit produces its effect on individual men, not by superseding but by stimulating their natural powers. Here again the most potent and characteristic way of His working is to give strength to the human spirit, in its aspect of will, in the struggle against sin in the flesh (Rom. viii.). But in 1 Cor. and Eph. stress is also laid on His heightening and illuminating the faculty of the human spirit, in its aspect of intelligence, enabling it to attain knowledge of divine things. Cf. Exod. xxxi. 3 ; Deut. xxxiv. 9 ; Isa. xi. 2 al. In connexion with this we may class, as is done in 1 Cor. xii., the strengthening of the social gifts of teaching, healing, governing, and administration, which found their use in the needs of the growing life of the new Society of Christ.

Further, in 1 Cor. xv., we have a remarkable presentation of the working of the Spirit, in quickening the whole nature of man with the new powers of the life eternal : an echo and development of that strain in O.T. teaching according to which the Spirit is the source of all life.

This enumeration brings us to those particular effects of the working of the Spirit which have some prominence in the Epistles to the Corinthians : prophecy, tongues, and ecstasy. Of these prophecy has marked characteristics of its own. It is a gift of the Spirit which brings with it a high degree of knowledge of divine things (xiii. 2) though that knowledge is still partial and limited (xiii. 9). It requires faith, in a high degree, in the possessor of the gift (xiii. 3, cf. Rom. xii. 6). Its chief business is edification (xiv. 3, 4), and it therefore deals with divine truth, not in the abstract or simply as matter for contemplation, but in its bearing upon life, as conveying religious and moral principles (cf. 1 Thess. v. 20 ; Acts xv. 22). In dealing with individuals, the prophet touches the heart, convicts of sin, reveals hidden motives even to the man himself, and enforces the consciousness of the presence of the true God (xiv. 24 f.). He, in fact, preaches and preaches home the Gospel as a power for salvation : and, in this particular, he shares the work of the Apostle (xii. 28, cf.

Eph. iv. 11). In all his exercise of the gift, the prophet acts consciously and with full command of himself (xiv. 32). He differs from the διδάσκαλος, perhaps, in the more direct consciousness of the divine inspiration, and consequently, in the more original exposition of divine truth.

It is to be noticed that there is no hint, in any of these references, of the prophetic state involving ecstasy or dreams. The condition suggested belongs to that stage in the O.T. development of the prophetic idea, in which the prophet, while uncompromisingly conscious of direct inspiration by God, is at the same time in the fullest command of his own faculties and exercises them to the full in the exposition of religious and moral truth. 'His whole religious mind is engaged. He enters into the fellowship of God, his mind occupied with all his own religious interests and all those of the people of God; and, his mind thus occupied, he reaches the truth relevant to the occasion' (A. B. Davidson ap. H. D. B. *Prophecy*, p. 166 b). We may find cardinal instances of S. Paul's own prophetic faculty in cc. xiii. and xv. 20 f. of this Epistle: while xv. 1-19 gives a good instance of his practice as διδάσκαλος.

We pass to the particular manifestation of the Spirit which is described as speaking 'in tongues.'

It is important, first, to observe that reference to the particular operation by way of tongues and ecstasy is almost confined to these Epistles. If we except the possibility of such a reference in 1 Thess. v. 20, and it is only a possibility, we find no such reference to tongues except in 1 Cor. and to ecstasy except in 2 Cor. xii. 2 Thess. ii. 2 clearly refers to the articulate utterance of prophets, true or false. Cf. Acts xix. 6, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. This constitutes a very remarkable testimony to the quite subordinate place which these operations occupied in S. Paul's conception of the working of the Spirit.

But, secondly, even in 1 Cor. the whole course of the argument of cc. xii. and xiv. emphasises this subordination. The test of value to be attached to various operations of the Spirit is moral. The question is how far does each recognised operation contribute to the building up of the Christian life in the individual and in the society. And when this test is applied to 'tongues' it becomes clear that they occupy the lowest place.

It is, then, to be noticed that this is the only case in which there is a supersession of the action of human will and intellect due to the operation of the Spirit. And, again, it is the case in which the element of moral effect is reduced to a minimum.

It is not unreasonable to conclude that this particular phenomenon was confined chiefly, if not entirely, to Corinth: and to seek for its occasion in the circumstances of the Corinthian church.

S. Paul himself recognises (xii. 2) that in their heathen state the Corinthians had been familiar with some of the phenomena which occurred in their assemblies and were attributed to the influence of the Spirit: and his object in dealing with these phenomena is to give a criterion by which the effects of the Holy Spirit may be recognised, and to provide a standard of value for the different effects. The criterion by the nature of the case can be directly applied only to utterances which are intelligible, whether directly or by interpretation. The criterion is conformity to the fundamental Christian attitude to the Person of Jesus: and that not merely as the assertion of belief in a dogma but as the confession of allegiance to Jesus as Lord. This is in close accordance with his regular conception of the Spirit as the medium of union between the believer and his Lord: and corresponds as strictly with his fundamentally ethical view of the action of the Spirit. Again, the standard of value, especially expounded in c. xiv., is service to the moral and spiritual good of the community: measured by this standard all merely ecstatic states and unintelligible utterances are relegated to an inferior position: they may give evidence to the individual who experiences them of communion with God, but such evidence is necessarily incommunicable, and has no ethical or social bearing. It is obvious that the whole conception is dominated by the tests and theory of values, so to speak, which are derived from the developed teaching of the Old Testament, carried on and interpreted by the fact of the Incarnation.

The phenomena of the heathen experience of the Corinthians may be gathered from Reitzenstein's collections. But even so a caution must be expressed. A fundamental defect of that author's method is that he rarely give the dates of his documents: and when so much of his argument depends on the examination of the uses of words and phrases, chronology becomes a matter of vital importance. In particular, the large use which he makes of Hermetic literature can lead to no solid conclusions until the date of the literature itself, and of the sources which it embodies, are more precisely known. The more carefully the passages which he quotes are weighed the stronger does the conviction grow that Christian influence has been at work in them, as certainly as much of the magic literature is coloured by Old Testament phraseology. See above, p. 259.

With this caution, we may observe that the characteristic effect of

divine possession, in non-Christian circles, was the complete supersession of the human activities and faculties, so that the man possessed became merely the channel of the divine expression, with no control over himself or any part in the action or utterance. In the ideas more definitely associated with the mysteries this led to the conception of a complete transformation of the human nature into the divine, yet so that, by a natural illogicality, in some sense the human personality was conceived as persisting through the change, and itself becoming capable of divine omniscience, and, if not of divine omnipresence, of at least visiting the regions of the divine presence. As positive results of these conceptions, some form of ecstasy was conceived of as regularly connected with the experience: and a new intuition of things human and divine was given, itself for the most part remaining incommunicable.

The emphasis on ecstasy, with, for its natural consequence, the almost exclusively individualistic character of the experiences recorded, necessarily leads to the minimising of the social and moral bearings. While much stress is laid on the ascetic preparation for the highest experience, and while a moral elevation is undoubtedly associated with it when complete, the whole teaching is practically barren of moral and spiritual fruit: and in at least some of its manifestations it not only allows but utilises the grosser forms of immorality. The fact is that the conception of the divine which underlies these systems, if they can be called such, is predominantly abstract, metaphysical, intellectual. The moral and social elements in that conception, present already in the Jewish religion but immensely developed in the Christian, are here always subordinate, often and perhaps generally imperceptible. This fundamental contrast makes any essential derivation of S. Paul's conceptions from those of these religious and magical systems impossible.

On the other hand, it is clear from these Epistles that the Corinthians were familiar in some form with ideas and practices similar to those preserved for us in the literature which Reitzenstein has brought to our notice. And it is also clear that the disproportionate emphasis on the intellectual elements and the subordination or ignoring of the moral and social qualities were prominent defects of the Corinthian church. We may reasonably credit these defects to the influence of the mystery religions with their like weaknesses, in combination with the speculative tendencies of Greek philosophy. And we conclude that their influence upon S. Paul is to be found first in some of his language; though he constantly imports into it the fuller meanings derived from his own experience; and,

secondly, in the character of his arguments, which are directed to substituting for the weak and beggarly elements of religion which the Corinthians had acquired in this way, the infinitely larger and deeper conceptions of moral and spiritual realities, which he had learnt from his Old Testament education and developed in the light of his belief in the Incarnation.

I take the liberty of quoting the following passage as confirming and supplementing the conclusions arrived at above. 'The differences are obvious. The most noteworthy among them is the presence in Christianity, and the absence in the Pagan Mysteries, of a strong historic element. Isis and Mithras were figures of mythology, not of history. The help given by Isis to her votaries, the labours of Mithras in the service of mankind, were to be apprehended only by faith. But Jesus had dwelt on earth, had formed a society in Palestine. Though the exalted Christ was the source of the life of the Church, yet the Church was certain that the life in heaven and in the Church of Christ was a direct continuation of the human life of the Founder. Of course these facts draw a broad line of distinction between the mystery religions and Christianity. Also the connexion of Christianity with the Old Testament and the life of the Jewish people caused it to set forth on a higher ethical level than any sect of Paganism. All our evidence shows that the great teachers of early Christianity would have nothing to do with the Pagan rites, but regarded them as the invention of evil spirits. That they would at all consciously adopt them or borrow from them, is most unlikely. Yet in any broad view of history it will appear that ideas, when, as it is said, they are in the air, appear at the same time in many schools of thought and in many organised societies, where we cannot trace any visible lines of influence. The ideas are, like Virgil's spirits in Hades, waiting eagerly for a body in which they may clothe themselves so as to appear on the stage of mundane affairs: and no one can say whence they come and whither they go.' P. Gardner, *The Ephesian Gospel* (Crown Theological Library), p. 191 ff.

E. xi. 3.

S. Paul alone in the N.T. uses κεφαλή in a metaphorical sense, except those authors who quote Ps. cxviii. 22 (κεφαλή γωνίας). In most of the passages the context determines the meaning to be that of supremacy, governing authority, headship (Eph. i. 22, v. 23 (n. ὑποτασσόμενοι); Col. i. 18 (n. πρωτεύων), ii. 10, 19). This use is common

in O.T. It is possible that in Eph. iv. 15 and Col. i. 18 the further idea is implied of the head as the principal seat of life to the body (cf. Hastings, *D.B.* ad verb. 316*a*). In this passage as the context deals throughout with the relation of the woman (wife) to the man (husband), it is clear that the meaning of authority or supremacy is to be given to *κεφαλῇ*. The woman as such is subordinate to the man, and should indicate this subordination by her habit and bearing.

The ground for this view of the relationship is apparently found (*vv.* 8, 9) in the narrative of the creation in Genesis ii. 4. But S. Paul introduces qualifications. He points out (*vv.* 11, 12) that in the Christian community, man and wife are united by mutual obligation, as servants and members of the one Lord; just as in the order of creation their being and conditions are derived alike from the one God. The consequences of this relation are not developed here, as they do not directly bear upon the question under consideration: but they are indicated in Eph. v. where the whole relation of man and wife is treated. Further, before he declares the subordination of woman to man, he is careful to emphasise (*v.* 3) the subordination of the man (husband) to the Christ. The authority which the husband has over the wife is qualified by his own relation to the Christ; in exercising that authority he is bound to act as realising the meaning of that relation. This reminder is closely analogous to the parallel drawn in Eph. v. 15 between the husband's duty of love towards the wife and Christ's love towards the Church. In both cases what may be called the natural relation of husband and wife is at once included in and qualified by the relation of both to the Christ. S. Paul's view of that relation is laid down in Gal. iii. 28. Man and wife are equally members of Christ, common sharers of His redemption and His life. The natural relation is not indeed abolished, but it is qualified by this new relation of the redeemed: and indeed in certain cases, as vii. 13 shows, it may be suspended in obedience to the higher claim.

We have in fact the same acceptance of natural conditions with the insistence on their interpretation and transformation under the conditions of Grace, which in a different degree we find in S. Paul's treatment of the relation of masters and slaves. In both cases the principles laid down lead far beyond the deductions which are actually drawn by S. Paul.

The special object of S. Paul in this passage is to find some principle on which to base an answer to the practical question as to woman's dress in the public assemblies. His answer may be put

in the form, that the veiling of women in such assemblies is a simple way of recognising their relatively subordinate position. Perhaps his reference to their own good sense (13) and to the teaching of nature and his final appeal simply to Church custom (16) are hints that it is not easy to draw from general principles, however important and fundamental, rules of particular behaviour and of a ritual kind.

The interpretation of the passage given in the notes proceeds on the assumption that we are concerned here only with the relation of Christian men and women to each other and to Christ: that is to say, that *παντὸς ἀνδρός* (3), *πᾶς ἀνὴρ* (4), and *πᾶσα γυνή* (5) do not refer to every male member and every female member of the human race, but simply every Christian man and woman. The whole context, dealing with a matter of Christian behaviour, points to this assumption: and the implied reference to Genesis in vv. 7-10 does not extend the general reference but merely shows how this relation among Christians is in accordance with the natural relation laid down in the record of creation. The Christian relation is here as elsewhere the natural relation interpreted at its deepest and best. There is nothing therefore to warrant Weiss' suggestion that in v. 3 we have a reference to the idea of the archetypal man, as expounded by Philo. That philosophical theory is quite alien from the present context, and indeed in its details inconsistent with it. The meaning given above to *παντὸς ἀνδρός ἡ κεφαλὴ ὁ χριστός* completely satisfies the requirements of the argument.

F. xv. 45.

1. The rendering must first be considered. 'In this sense too it is written "the first man Adam came to be a living soul: the last Adam came to be a life-giving spirit,"' seems to give, as closely as we can, the force of *ἐγένετο εἰς*. The repetition of the *εἰς* in the second clause is decisive for supplying *ἐγένετο*.

2. How far does the reference extend? Heinrici and most other commentators limit it to the first clause. The second clause then becomes a supplement added by S. Paul, to complete the illustration (not quite the proof) of his statement as to the two kinds of *σῶμα*. But Weiss, Lietzmann and Reitzenstein argue that, as the text stands, it is impossible to limit the quotation to the first clause: it must include the second also. This involves the difficulty of finding in Gen. ii. 7 any reference to the other Adam. *καὶ ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν (πνεῦμα, Philo) ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν*.

Lietzmann boldly says that S. Paul did find it : he paraphrases the passage, perhaps on the basis of another translation than the LXX, and finds in it the creation not of one Adam but of two, a pneumatic and a psychic. Yet he notes that S. Paul's supposed paraphrase changes the order of these two creations. He also notes that while Philo, for his two types of man, the ideal and the actual, uses both Gen. i. 27 and ii. 7, S. Paul appeals only to the latter passage.

Weiss recognises the difficulty. It is not only that there is no reference to a second Adam but there is no contrast between *ψυχὴ* and *πνεῦμα*. He decides that S. Paul must here be using a rabbinic traditional interpretation of this verse, which has not come down to us : and considers that Philo also was dependent on such a tradition, which he further interprets on Platonic lines. Philo however does not find the Messiah in his heavenly man ; and so is as different from S. Paul as S. Paul from him.

Reitzenstein cuts the knot : recognising the difficulty of including the last clause as part of the quotation or interpretation, he revises the text by leaving out *eis*, supplies *ἐστίν*, and makes the last clause an independent observation of S. Paul. He regards the source of the statement as so far unexplained, either by the Messiah-doctrine, or by Jewish-hellenistic speculation about a first heavenly man and a second earthly man, still less by Philo's doctrine of the ideal man. The only basis must be the belief in a God-man with whom Christ is identified ; because He is God, it is predicated of Him that He is a *πνεῦμα ζωοποιούν*. The proof from Scripture is merely inserted in an already fixed mystical system, already partially hinted at in xv. 22.

The argument, that the present text involves the extension of the quotation to include the second clause, is strong but not inevitable. Nor is it really satisfied by Weiss' supposition of a traditional exegesis or by Lietzmann's scarcely intelligible account of the matter. In spite of Weiss' expression of surprise at Heinrici's comment, that still remains in view of the facts the simplest explanation, even without Reitzenstein's heroic operation.

Nor again can I accept Weiss' argument that *ἐγένετο* as supplied from the first clause must refer to the same time as it refers to in the first clause. The time reference is at once altered by the contrast between *πρῶτος* and *ἔσχατος*. *ἔσχατος* implies a considerable interval and intermediate stages between the Adam so described and the first Adam ; more explicitly indeed than if *δεύτερος* had been used here, as it is in v. 47. This same adjective seems also to exclude all reference to the doctrine of the Primal man (even if we had any

adequate evidence for holding that that doctrine was current among Jews or Greeks at this time: certainly the evidence given by Clement is shadowy in the extreme). Clement¹ indeed suggests that by this epithet S. Paul is combating the doctrine of the Primal man. But the train of thought in the context contains no suggestion of such a polemic; on the other hand, it does suggest, as Reitzenstein sees, an occasion for the phrase, which may very probably have been its actual origin, the phrase itself being a condensed summary of S. Paul's conception of the relation of Christ to men, which he is here applying to support his argument for the resurrection. For what is the argument?

We have already had a hint of it in *v.* 22. In that verse the fact of the resurrection is made to depend on a union with Christ, which is parallel to the natural union with Adam. Here the question is not as to the fact of the resurrection, but as to its manner: 'with what kind of body are they raised?' And the answer, after preparatory explanations and analogies, is, with the same kind of body as that in which Christ rose. And this answer is based (1) on the union with Christ of those who are to be raised; (2) on the nature of Christ Himself, as indeed man, but man become a lifegiving that is divine Spirit; able therefore to impart His own life and its proper form or body to those that are in union with Him. As true man He is called Adam, on the analogy of the natural Adam from whom the race derives its natural existence: but he is *ὁ ἔσχατος* 'the last man'; because He is the last stage in human history, and is Himself and causes in them that are His the final perfection of human nature. They are in Him a 'new creation' (2 Cor. v.). The phrase itself therefore is, as it were, struck out in the heat of the great argument. Its background is 'the mystical system' of S. Paul's conception of the life *ἐν Χριστῷ*: and it naturally leads on to the series of phrases in which the old nature and the new are contrasted, and to the final revelation of the secret of the great consummation. It is an original conception and an original phrase. If we are to seek for an antecedent none seems to approach in probability the suggestion that S. Paul here has in mind our Lord's designation of Himself as 'the Son of Man.'

¹ *Primitive Christianity and its non-Jewish sources*, pp. 152, 368.

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